

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. II—No. 6

PHILADELPHIA, MARCH, 1914

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Pray in Lent for Unity

It is often said that our differences cause our disunion. That is not true. The opposite of Unity is not difference or diversity, but hostility or enmity. Diversity is the condition of unity. There can be no unity without it. Diversity spells opportunity, not obstacle. For unity means a relation between different or differing things or people. Unity is what binds units together. Enmity is what separates them. But whether separated or united, their diversity remains the same. A piston and a cylinder are just as different or diverse one from another when working together in a perfect rhythm as when lying idle and isolated on a scrap heap. A hand is no more, and no less, like a mouth, whether engaged in feeding or in striking it. Unity, by definition, is what relates, or unites, distinct items or individuals, so that they serve a common purpose, do a common work or share a common life. So in the Church. Pride, or self-sufficiency, is what kills unity. Love, or humility, is what establishes and realizes it. As Father Kelly puts it in his notable book (which would make excellent reading for us all this Lent): "If differences become quarrels, it is not because we hold truth with too firm a conviction, but because we resent the idea that there is anything more to be learnt." Pride means just that, *i. e.*, resentment of the idea that there is more for us to learn. And resentment is always

Unity in Diversity

against persons, never against mere ideas as such. Those who hold differing views are felt to threaten our security, if not our liberty. So pride leads on to enmity, and the Body of Christ is torn asunder, while we ourselves are made wretched into the bargain. A party man is, I take it, not only an enemy of Christ, but really the most miserable of men.

For each member of the body needs the others for its own sake. Else it becomes dried up and withered; wordy perhaps, but worthless; rattling about in the sharp winds of controversy, but without blood or muscle; without the blood of sacrifice, or the muscle of self-forgetful service. Schism from the body makes the body itself just so far helpless. It has lost a limb. But by schism the limb itself is paralyzed. A severed arm is of interest only to the student of anatomy. Schisms in the Church attract the attention only of the historian of lost causes and forgotten shibboleths. God's will, of course, works just the other way. We are serving no one but the devil by our bitterness and recriminations. And it is all so simple if we will only be converted. "For the body is not one member but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. If the ear shall say, Because I am not the eye I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the

The Misery of Schism

hearing? If the whole were hearing, where were the smelling? But now hath God set the members, each one of them in the body, even as it pleased Him. And the eye cannot say to the hand, I have no need of thee, or again, the head to the feet, I have no need of you."

Truly God's ways are not as our ways, neither His thoughts as our thoughts. That is where the devil gets his chance and makes the most of it.

Love Comes by Prayer But there is always the Holy Spirit (though some of us, like the Ephesians of old, seem not yet to have heard

whether there be any Holy Ghost). And Prayer, submissive, humble, docile, self-distrustful, Christian Prayer, always lets Him in. There could be no better occupation for us this Lent than just such Prayer. The Pharisee, like the true party man he was, thanked God that he was not as other men. But the Publican was righteous before God, and his prayer was simply: "God be merciful to me a sinner." So let us pray this Lent—for Unity.

Philip M. Rhinelander

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Mont Alto Sanatorium

The State appropriated last year \$2,659,000 towards the eradication of the great white plague—tuberculosis—which is responsible for more deaths than any other half dozen diseases. The largest sanatorium in the world is at Mont Alto, in Franklin County, Pennsylvania, where there are over one thousand beds entirely free to the indigent. A hospital takes care of those who are incurable; a number of cottages are filled with patients who are not so ill and who have a chance of getting well under proper care. There is also a large building for children accommodating one hundred, as under our present school code children having tuberculosis of the lungs are excluded from the public schools. The patients, of whom there are about two thousand, are under the skilful supervision of doctors and nurses. The one chaplain already

A Chaplain Needed

on the ground is a Roman Catholic, and it is our desire to have a chaplain of our Church, not only to minister to our own members but to others who will gladly welcome his ministrations. Over fifty per cent of the patients come from the territory embraced in the Diocese of Pennsylvania, and amongst the patients there are several hundred members of our Church.

A house has been purchased and the Bishops in the State have agreed to appoint a chaplain to minister to the sick and convalescent and to comfort the dying in this great State institution.

We do not think it is necessary to send out a personal appeal for this purpose. We feel sure that among our readers there are many who will gladly contribute for such ministration to our brethren who by illness are deprived of the services of the Church. Cheques towards the salary of the chaplain will be gratefully received.

PHILIP M. RHINELANDER,
THOMAS J. GARLAND.

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The Sheltering Arms

The thirty-second annual report of the Board of Managers of the Sheltering Arms is very encouraging to those who are interested in the work of this institution. 194 women were cared for during the year, 38 of whom were married and 156 single; 36 of these were sent with their babies to situations; 60 returned to their friends; 74 sent to hospitals and 23 are still at the Sheltering Arms. In addition to the work for destitute women with their babies the Home also cares for babies made orphans by abandonment, for deserted wives and widows with infants in need of temporary help; for motherless babies until the father can make arrangements to have them cared for, and in many cases for women and their babies, when the husband of the family is ill or without work.

Many touching letters of appreciation are received from those who in past years have been cared for.

During their stay in the house the women are taught the care of infants, housework, laundry work, cooking and sewing. The managers co-operate

Training the Women

with the Women's Directory, the Children's Aid Society, the Pennsylvania Society to Protect Children from Cruelty, the Needle Work Guild and the various maternities, and when mothers and their babies are ready to leave the institution (unless they are to return to their homes) the managers find suitable situations for them where the mother and children are not separated.

The Rev. Mr. Caley, the chaplain of the institution reports twenty-one infant baptisms, five burials and one marriage during the past year; he holds service regularly on Sunday and Wednesday afternoons.

At the annual meeting of the Board of Council, J. C. Bogan, assistant treasurer, was elected treasurer

to succeed the late Orlando Crease. Dr. J. Claxtons Gittings has been appointed on the Medical Board to take the place of Dr. Louis Starr.

It is hoped that there will be more interest taken by the Diocese in the work of the Sheltering Arms. Gifts of books and current magazines are needed for the library. Donations of suitable articles are always welcome and information as to what is most needed will be gladly given by any member of the Board of Managers. Generous offerings are asked for, as many of those who gave so largely to the work in past years have now entered into the rest of Paradise. I feel quite certain that every woman communicant in our Diocese would give generously to this institution if she knew more about it and would visit it and see the good work that is being accomplished.

The members of the Board of Managers are earnest and devoted to their duties. They look after every detail in the management of the institution, and the result of this interest and devotion is seen in its efficient administration and results.

I commend to the earnest consideration of all our people the closing words of the present Annual Report:

"We ask those who feel for the outcast young mother and her helpless child to help us teach her the truth which will set her free; free from the tyranny of ignorance, idleness and sensuality; free from the burden of helplessness and despair. We think that through mother-love she will win her way back to happiness and self-respect. The first steps on this road are hard to take. She must have a helping hand. Will you help us to help her?"

At my request the president gave an address before the Diocesan Committee and she will gladly arrange for a member of the Board of Managers to give an address to any parish auxiliary interested in this diocesan institution.

Thomas J. Garland

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Be on Time!

The Editors wish again to call the attention of the different organizations and workers of the Diocese to the necessity of sending in their notices and articles in season. We received, for the February issue, one article and four notices, with urgent pleas that they

should appear, after our forms had been set up and our page proof completed! We are ready, at inconvenience to ourselves, to do the best we can with such belated items, especially when the delay in sending them is obviously unavoidable. But in the majority of cases we can do nothing without delaying the issue of the paper.

We repeat, therefore, that all articles, accounts of meetings, and the like, of more than a quarter column in length, should be in our hands by the 15th of the month; short notices for our reading columns, and notices for the Bulletin, should be in our hands by the 20th, at latest. We can sometimes extend the former date slightly, if special notification is given us in advance.

All communications, articles and notices should be sent to the Editor-in-Chief, the Rev. George G. Bartlett, The Rectory, Jenkintown, Penna.

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The Comparative Table of Lessons

On pages 22-27 we print the three Tables of Lessons for Sundays authorized for use as indicated by the several headings. The dashes in the Tables of 1910 and 1913 denote that the lesson is the same as that appointed in the Table to the left. For example: Isaiah 1 to v. 28 and Luke 1 to v. 26 are the First and Second Morning Lessons for the First Sunday in Advent in all three Tables; while Isaiah 2 to v. 18 is the First Evening Lesson in the Tables of 1910 and 1913, but *not* in that of the Prayer Book. The Table of 1913 also provides as an alternative First Evening Lesson, Joel 2 to v. 19. These alternative lessons are frequent in the Table of 1913 and are included in brackets. The third bracketed insertion in the 1913 Table is that of the "Alternative First Lessons for the Sundays after Trinity taken from the Prophets and Writings."

It seems advisable to add here the resolutions adopted at the General Convention of 1913, which constitute the present official law of the Church for the use of the Scriptures in public worship:

Resolved, That the Tables of Lessons, included in the report of the Joint Commission on the Revision of the Tables of Lessons, be authorized for use in this Church as alternates to the Tables of Lessons in the Book of Common Prayer, until the meeting of the next General Convention.

Resolved, That the Tables of Lessons, included in the report of the Joint Commission on the Revision of the Tables of Lessons submitted to the meeting of the General Convention held in the year of our Lord nineteen hundred and ten, be authorized for use in this Church as alternates to the Tables of Lessons in the Prayer Book, until January 1, 1915.

Resolved, That the proposed lessons referred to in the two foregoing resolutions, appointed for any day for Morning and for Evening Prayer may be used interchangeably at the discretion of the minister until the next General Convention.

Resolved, That there be added to the proposed Tables of Lessons the following note for permissive use until the next meeting of the General Convention:

When the Order for the Holy Communion cannot be used on a Holy Day, the Scriptures appointed for the Epistle and Gospel for the day may be used in place of the Lessons if desired.

MR. B. FRANK CLAPP

At a special meeting of the vestry of St. James's Church, Philadelphia, held February 14, 1914 the following resolution was adopted:

WHEREAS, In the death of Mr. B. Frank Clapp we have again been called to mourn the loss of one of our number, therefore, we, the rector, wardens, and vestrymen of St. James's parish, desire to place upon record our witness to the zeal and fidelity of his service in the affairs of this parish, and our sincere agreement in the universal estimate of the integrity and uprightness of his character.

For many years he has carried out his duties in our midst with singular regularity. It was characteristic of him that, having accepted a place of responsibility in the Church, whether in his own parish, in the Convention, or in some of the boards to which he belonged, he should place that relation above and before any other claim or engagement.

It is not mere formality, but true sympathy, that dictates the sending of this tribute to those who held him near and dear.

CONFERENCE FOR WOMEN

A Devotional Meeting and Conference for the Women of the Parishes of Holmesburg, Bristol, Hulmeville, Newtown, Doylestown, Bustleton, Tacony, Wissinoming, Frankford, Bridesburg, Aramingo, Oxford, Eddington, All Saints' Lower Dublin, and the Chapel of the Redeemer, Andalusia, will be held by the Bishop of the Diocese in All Saints' Church, Torresdale, on Saturday, March 14th. 10 A. M. Holy Communion; Address by the Bishop (Offering for Missions); 12 M. Intercessions; 1 P. M. Luncheon; 2.15 P. M. Conference. The topics for addresses at the Conference will be: "Parish Apportionment and The Woman's Auxiliary," by Miss Anna Randolph; "The United Offering," by Mrs. Ralph S. Worth; "What We Owe to Missions," by Dr. William H. Jefferys.

The Bishop expresses the wish to meet the women of these parishes and a full attendance is earnestly desired. Trains from Broad Street Station on the New York Division of the Pennsylvania Railroad go to Torresdale, a short distance from the church; and the Frankford and Bristol trolley passes the door.

BRAZIL AND MEXICO

A mass meeting will be held in Witherpoon Hall, Monday, March 23d, in the interest of missions in Brazil and Mexico. Bishop Philip M. Rhinelandt will preside; and Bishop Kinsolving of Brazil will speak for that country. Questions with regard to the Church's duty in Brazil are becoming more and more insistent. It is evident that the American Church cannot indefinitely postpone giving aid and encouragement to the Bishop and his handful of assistants. There must be emphasized the importance of vigorous Christian effort on the part of American Christians.

There will also be a speaker for Mexico, we hope Bishop Lloyd, because he visited that unhappy country a short time ago, and the problems of Bishop Aves lie heavy on his heart. Our Church there is the Church of the poor, and the home of the *peon*: the only comfort and resource of many to whom life seems desolate and the future a hopeless blank. We must sustain Bishop Aves and his faithful little band of workers.

DR. BRATENAHN'S VISIT

Rev. Dr. Bratenahl, Secretary of the Third Missionary Department, will be in this diocese during the first three weeks in Lent, February 25th to March 18th. to preach or to speak either on Sundays or week days on Missions. Those who desire his help may apply to Mr. Casper W. Haines, 6026 Germantown Avenue, Germantown, Philadelphia.

THE ALTAR GUILD OF THE CITY MISSION

Miss Mabel Gerry, of New York, is expected to be present at the meeting of The Altar Guild of the City Mission, on Tuesday, March 10th, at 3 P. M., at The Church House. Miss Gerry will give an account of the work accomplished by the New York Altar Guild, and every one who is interested will be cordially welcomed at the meeting.

LENTEN MISSION STUDY CLASS

A Lenten Mission Study Class will be held Thursday afternoons in Lent, at 2 P. M., at the Church House.

Subject—China. Leader—Mrs. H. A. Pilsbry. Members from any Parish having no Mission Study Class are eligible to this Diocesan Class.

ARCHDEACON STUCK'S LECTURE

Ten years ago, in 1904, the church papers chronicled the fact that the Dean of St. Matthew's Episcopal Cathedral at Dallas, West Texas, had resigned his position to volunteer for missionary work in Alaska. The announcement made a slight ripple of excitement in church circles at the time, the chief interest being as to why the dean should have chosen to give up a post of dignity and comfort in the "Sunny South" to go to a post of hardship and comparative obscurity in the "Frozen North."

The answer, to those who knew the Dean, was easy; he had simply answered the call—not of the wild, though that was partly true—but the call of duty. Thereafter, Alaska was Hudson Stuck's field of labor and it still remains such. He has become an Archdeacon—the "Archdeacon of All Outdoors"—as he is called, because he is almost always on the trail in his vast jurisdiction of ice and snow and glacier and loneliness.

Last summer in the—otherwise and other where "leafy month of June"—the Archdeacon, with two white men and an Indian lad, "hit the trail," bound for Mount Denali, otherwise known as Mt. McKinley, the highest and most inaccessible peak in North America. On the 7th, the little party planted an American flag and a cross on the summit, just 20,506 feet (or over 3 miles) above the sea level and recited the Te Deum amid its awful, icy stillness.

In the evening of March 12th, in Witherpoon Hall, the Archdeacon will tell the story of his wonderful adventure and will show eighty colored slides made from photographs taken during the trip. The proceeds of the lecture are to go to the Church's work in Alaska. The lecture is already a classic among narratives of exploration, and the object for which it is given is such as to enlist the interest and generous support of all who value work of a richly deserving kind.

It is reported that the Corporation of Yale University has invited Mr. George Wharton Pepper to give the next series of the well-known "Lyman Beecher Lectures" on Preaching. This foundation has called out many notable lecturers, those by Henry Ward Beecher, and Phillips Brooks are perhaps the best known. It is said that this is the first time that a layman has ever been appointed.

THE CHURCH TRAINING AND DEACONESS HOUSE

Bishop Rhinelander will conduct an hour of devotion and instruction in the Chapel, 708 Spruce Street on Monday, March 2d, at 3 P. M. All deaconesses in the diocese and all graduates of the House and resident students are invited to be present.

The Rev. William E. Gardner, General Secretary of the General Board of Religious Education, will give a course of five lectures on "The Religious Nurture of Child Life," at 708 Spruce Street on successive evenings beginning Monday, March 16th, at 7.30 P. M. These lectures will be free to all who wish to attend them. All who purpose to attend are requested to read in advance as a preparation "The Children's Challenge to the Church," which may be had either from Mr. Gardner, or at Jacobs' Book Store.

The Deaconess Retiring Fund has recently received \$325 in gifts to increase its endowment. Three retired deaconesses are now receiving annuities from this Fund.

J. DEWOLF PERRY,
Warden.

EDUCATIONAL NOTES

The attendance on the Diocesan Educational Day, January 21st, was most encouraging, about 300 women being present, among them guests from the Dioceses of Washington, Bethlehem and New Jersey.

During the day addresses were made by the Bishop, the Bishop Suffragan, the Rev. George L. Richardson, Dr. Jeffreys and Dr. Glenton of China.

Study classes and conferences were held throughout the day from 9 to 4. Woman's Auxiliary, Junior Auxiliary, Mission Study Classes and Girls' Friendly were represented.

The purpose of the day was twofold; to illustrate how the educational work can be introduced and find a place in every chapter and department of parish life, and to express the wholeness of diocesan work. We are one body no matter what committee we are called to serve on. One body, with one task set before us—even the extension of the Kingdom of Christ in our own midst and to the uttermost part of the earth. Throughout the day, beginning with the Holy Communion, and closing with the Bishop's Benediction the watchword was Fellowship.

THE BISHOP'S BRICKS FUND

The Bishop's Bricks Fund was brought to the attention of the Diocesan Committee of the Woman's Auxiliary at their January meeting, and has met with a warm response in many parishes. It gives an opportunity of appealing to the hundreds of willing helpers who cannot give large sums. It has been found that the Juniors are especially interested because by gathering bricks into blocks of ten, and blocks of ten into blocks of fifty, they can see the results of their work. It appeals also to rural parishes and mission churches, where the people can feel that they have a share in helping other parts of the diocese. But our aim is to interest each man, woman and child in the diocese to give an offering once a year, no matter how small, for the work of Diocesan Extension, that we may come to realize that we are all members of one big family.

We hope to have a representative in every parish.

JULIA SHIPLEY THOMAS.

EXECUTIVE COMMITTEE

Miss Mary McClellan, 5531 Wayne Avenue, Germantown.

Miss Lydia West, 1013 De Kalb Street, Norristown.

Mrs. Norman M. Jones, 422 Stafford Street, Germantown.

Miss Elizabeth Otto, 5130 Wayne Avenue, Germantown.

Miss Mary A. Shoemaker, The Grey-stone, Germantown.

Mrs. G. Blight Robinson, 418 West Price Street, Germantown.

Miss M. C. Penrose, 182 West Cheltenham Avenue, Germantown.

Miss Laura H. Hutchinson, 2413 Spruce Street, Philadelphia.

Miss M. Theodora Buck, 1203 Walnut Street, Philadelphia.

Mrs. Joseph W. Paul, 2509 South Lambert Street, Philadelphia.

Mrs. John D. Thomas, 264 South 16th Street, Philadelphia.

Miss Evelyn S. McClellan, Chairman, 5531 Wayne Avenue, Germantown.

DAUGHTERS OF THE KING

The Sixtieth Local Assembly of the Daughters of the King was held in the Church of St. Simeon on Tuesday, February 17th. The devotional services were led by the Rev. G. J. Walenta. Owing to the illness of the President,

Mrs. C. H. Arndt, the Vice-President, Mrs. Norman Stockett, took the chair. The Daughters were addressed by Mrs. Edwin C. Grice, who spoke very forcibly about needed civic improvements and begged the Daughters of the King to acquaint themselves with the social conditions of their communities and to help to better these conditions. "As Christian women it is our duty to get in touch with all conditions affecting our little ones and to consecrate our lives anew to threshing out all civic problems." The Church must make more of an impress upon civic life and open its doors at all hours for recreation.

It was decided to have the annual meeting in May instead of November.

A very delightful supper was served in the Parish building followed by a pleasant hour in the Club Rooms.

The Rev. Thomas S. Cline preached at the evening service. Mr. Cline spoke of the romance of religion and the need of free, joyous, humble Christians. "Our service for Christ should be a genuine, voluntary, spontaneous work of love for Christ. Nothing can separate us from the love of Christ."

The music at this service was beautifully rendered by the choir of St. Simeon's Church.

STANDING COMMITTEE

At a stated meeting of the Standing Committee of the Diocese of Pennsylvania, held on February 3d, 1914, the following gentlemen applied to be recommended to the Bishop as candidates for Holy Orders:—

Mr. Adalbert Miskowicz Kulig.

Dr. Joseph Ordovonz Pienionzek.

These applications were laid over, under the rule of the committee, for one month, and are to be finally acted upon at the next stated meeting which will be held on Tuesday, March 3d, 1914.

R. FRANCIS WOOD,
Secretary.

To the Editors of "The Church News"

GENTLEMEN:—We at St. George's, Venango, are indeed very happy and grateful for the gift of the money we so much needed for our chapel roof. It is very encouraging to our little band of workers and we want to thank you for your kind notice.

Very truly yours,
MRS. GEORGE E. SLADEN.

CHURCH PERIODICAL CLUB

At the last annual meeting of the C. P. C. the officers spoke very strongly of the pathetic condition of many of the clergy whose few books were old and had been used a long while and that their meagre stipends did not enable them to buy others. This is a painfully patent fact to the C. P. C. at all times, but lately the appeals have become so frequent and so numerous that it seemed no longer right to withhold the knowledge from the clergy and laity who could help and be glad to do so.

If persons having one or more of the following list of books will write to the Diocesan Correspondent at the Church House and ask for the name and address of the eager applicant it will be furnished, or if they will leave the book or books there marked "C. P. C." with ten cents to pay for the mailing of each book (or without the ten cents if unable to pay it), the eager applicant will be changed into a grateful recipient. Money sent will be used in the same way.

Catholic Religion: Dean Vernon.
Catholic Faith and Practice.
Meyer's Ancient History. Barnes'
U. S. History.
Books on Sociology.
Historical books.
Art of Extempore Speaking: Harold Ford or others.
The Parson's Hand-book.
Thoughts on Epistles and Gospels: Cox and Whitehead.
Catholic Principles: Westcott.
History of Higher Criticism: Nash.
Church Doctrine Bible Truth: Sadler.
Sermons: Dr. Morgan Dix.
The Light Invisible.
Prayer: Bishop Hall.
Prayer: Canon Gore.
House of Prayer: Florence Converse.
Commentaries.
Sermons.
The Country Church and the Rural Life Problem: Butterfield.
Rural Life Problem in America: Plunkett.
Meditations on the Work of the Holy Spirit: Barry.
Personality Human and Divine: Illingworth.
The Holy Communion (Oxford Library): Stone.
Intellectual Life: Hamerton.
Victorian Poets: Stedman.
Story of the Bible: Foster.

Bishop Tucker of Kyoto, Japan writes: "If at any time you get hold of volumes of the early Church Fathers, I should be glad to have them for our Diocesan Library. I am trying to encourage our foreign trained clergy to write books in Japanese for the benefit of the non-English reading workers and people. For this we must have standard reference books. At present we have but few and no edition of the Fathers whatever."

A Cry from the North

"I need theological books but they are more than we can spare to buy today, for the cost of living is so high."

A Cry from the South

"I am a missionary clergyman in the mountains of Western North Carolina and I need some books to help me prepare my discourses, etc. Will you help me?"

A Cry from the Isles of the Sea

"If at any time you have on hand any single volumes of sermons we should be most grateful to receive them. Buxton's or Baring-Gould's or any that could be used by lay-readers."

No one can tell the good such gifts may do. What a response would come if the reader of this should turn *at once* to his library shelves and feel it was a personal appeal to him *alone*.

GIRLS' FRIENDLY SOCIETY

The Girls' Friendly Society held a very inspiring Missionary Service at Old Christ Church, Sunday evening, February 8th. It is impossible to know how many branches were represented but between five and six hundred people attended.

The Rev. George L. Richardson, of St. Mary's Church, spoke on the reason for missions and why we should take an interest in the work that is being done throughout the world to spread the Gospel. The Rev. J. Thompson Cole, sometime missionary to Japan, told of the work in that country and of the many results for good that are due to the influence of the missionaries. The Rev. P. N. Tsu, rector of the Church of Our Saviour, Shanghai, the only self-supporting parish in China, told how Christianity is the only religion for his country. In a very simple way he described the three chief religions in China, and how they did not touch the common people. "Confucianism," he said, "is for the politician and

statesman; Buddhism for the illiterate; Taoism for the religious fanatic; but Christianity is for all, rich and poor, learned and unlearned, and therefore I say Christianity is the only natural religion for my people."

The collection, which was fifty dollars, was sent to the Rev. Mr. Tsu to help toward the twelve thousand dollars he is trying to raise for a larger church building. His Chinese congregation have already raised six thousand dollars.

The Rev. Louis C. Washburn, D.D., presided, and made all feel welcome. After the service many stayed to inspect the historic old church.

A Quiet Day for Associates of the Society and other women, will be held on Wednesday, March 11th, in the Church of St. Jude and the Nativity, Eleventh and Mt. Vernon Streets, conducted by the Rev. E. H. Schlueter, Vicar of St. Luke's Chapel, New York.

The object of a Quiet Day is to set apart a time for thought, prayer, quiet and spiritual instruction.

In order to get the greatest benefit from such a day it is necessary to plan for it beforehand; to so arrange our usual affairs that we can for one day put all other things aside and give not a part but the whole day to this purpose; to come apart; to be silent; to take time to consider our work, its needs and its opportunities; to listen to what God may have to say to us.

Holy Communion,.....8 A. M.
Breakfast,.....8.45 A. M.
Matins,.....9.15 A. M.
Address,.....10 A. M.
Intercession and Instruction,...12 M.
Lunch,.....1 P. M.
Address,.....2.30 P. M.
Address,.....4 P. M.
Evensong,.....5 P. M.

Those desiring breakfast or lunch are requested to send their names to Miss E. F. Neilson, 325 South Twelfth Street, before Monday, March 9th.

Mr. Schlueter has conducted a Quiet Day the last two years for the associates and churchwomen in New York, when the addresses were found to be wonderfully helpful. He is deeply interested in the Girls' Friendly Society, and it is earnestly hoped that many will avail themselves of the privileges of this opportunity.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The editor would be particularly glad to receive copies of parish papers.

The essayist before the Clerical Brotherhood, Monday, January 26th, was the rector of Christ Church, Ridley Park, the Rev. Gilbert Pember. It was one of the notable papers of the season, thoughtful, carefully written, effectively delivered. We wish it could be printed for circulation. His theme was "Churchmanship—is that a Name for it in the Standards of the Church, without qualifying adjectives!"

For an effort to make their work more effective (possibly more thoroughly to carry out the purpose of their appointment) the Board of Examiners to the Philadelphia Divinity School held a preliminary conference in the Church House, Monday, January 26th, with their chairman, the Rev. Dr. Perry, presiding. A special committee was appointed to consult on the matter with Dean Groton and the faculty and to report later on the subject.

The Annual Supper of the Men's Club of the Church of the Resurrection (Broad and Tioga Streets, the Rev. Jas. O. McIlhenny, rector) held, on the evening of February 2d, in the main hall of the parish house, a most successful affair. The number seated at the tables was 166. The speakers were the Rev. Dr. Foley, Mr. George M. Graham, sporting editor of the Philadelphia North American, and Mr. Horace Fortescue of the Philadelphia National Bank. A feature of the evening was the music furnished by the "Accordion Orchestra" (a novel and somewhat unique musical organization).

The Chapter of the Daughters of the King connected with Grace Church (Girard and Leidy Avenues) have placed in the hallway of the parish house a very hand some clock, as a gift to the parish. The Bishop of Wyoming is to preach in this church on the evening of Sunday, March 1st.

The Clerical Missionary Association has accepted an invitation extended it to be the guests of the Presbyterian Ministerial Meeting on Monday, March 16th, in Witherspoon Hall, at 11 A. M. The Rev. John R. Davies, of the Bethany Church, is to make an address.

The Rev. H. B. Wright, rector of St. Matthew's Church, Bala, was chairman of the Clerical Brotherhood for the month of February. The meetings prove of constantly increasing interest.

The Rev. H. C. Stone (vicar of Holy Trinity Memorial Chapel) and his bride are taking an extended trip through Egypt and the Holy Land.

The Bishop of Bethlehem has been elected chairman of the Board of Overseers of the Philadelphia Divinity School. Col. Sheldon Potter had been chosen a member of the Board to fill a vacancy.

The Rev. W. H. Burke has tendered his resignation as dean of the Convocation of Norristown. His successor will be approved at the June meeting to be held in Hatboro.

An appreciative congregation numbering over a thousand filled every part of the Cooper Memorial Hall of the Holy Apostles' parish on Sunday evening, February 1st, when its rector, Rev. W. T. Capers, assisted by the Bishop of Lexington, held a service designated the "Flow of Lights." The theme was "the Progress of the Gospel through Missions."

The Annual Supper of the Men's Club of St. Matthew's Church (Eighteenth Street and Girard Avenue) took place on the evening of January 15th, and is reported as having been, in attendance and in the excellence of the speechmaking, the most notable gathering in the history of this Club. Mr. Geo. L. Rowland, the retiring president, acted as toastmaster.

The speakers were Mr. Wm. T. Ellis, the Hon. F. S. Edmonds, Judge Beitler, Mr. E. H. Bonsall and the rector, the Rev. C. C. Pierce, D.D.

On the evening of Sunday March 29th, at 7.45 o'clock, there is to be held in St. Mary's Church (Locust Street beyond Thirty-ninth Street) a special service in the interest of students of the University, the sermon to be preached by Rev. W. L. Robbins, D.D., dean of the General Theological Seminary, New York City.

At its meeting in Detroit, early in February, the General Board of Religious Education took steps towards organizing a "Theological Department," with the Bishop of Newark as chairman. Among the members of this important commission our own diocese was honored in the naming to it of Dean Groton and Mr. George Wharton Pepper.

The rector of the Church of the Saviour, the Rev. Robert Johnston, D.D., was one of the speakers at the February meeting of the Presbyterian Social Union, and in an eloquent speech pleaded for more freedom in the full interchange of pulpits.

The Third Sunday after the Epiphany marked the fifty-eighth anniversary of the founding of the parish of St. Mathias (Nineteenth Street above Wallace) and the tenth anniversary of the present rectorship (the Rev. C. Rowland Hill). The occasion was fittingly marked with appropriate services which were largely attended. On the following Tuesday evening two hundred members and guests partook of dinner with the Men's Association of the parish. As a mark of esteem the rector was presented with a valuable hall clock. The speakers at the dinner included the Bishop of Wyoming, the Rev. C. H. Woolston of Kensington and the Hon. Clarence L. Harper. Mr. Wm. Sutter acted as toastmaster.

The vestry of the Protestant Episcopal Church of the Holy Apostles, Twenty-first and Christian streets, has elected Rev. George Herbert Toop as rector to succeed Rev. William T. Capers, on May 1, when Dr. Capers will take up his duties as Bishop Coadjutor of West Texas. The new rector was ordained a deacon in June, 1901, he was raised to the priesthood by Bishop Brewster in May, 1902, and for two years served at St. John's Church, Yonkers, N. Y., from where he went to Matteawan, N. Y., as rector of St. Luke's.

On Septuagesima Sunday the rector of St. Matthew's Church (Eighteenth Street and Girard Avenue) inaugurated a new order of services. Evening prayer is now said in the afternoon, at the close of the Sunday-school and Bible class sessions. In the evening there is a popular service (following special order, printed in leaflets) with special sermon. The service was widely advertised and Dr. Pierce reports that the attendance on the first evening was about two and a half times the average formerly at the night services. An effort will be made to feature both the music and the preaching.

The Convocational Bazaar held annually by the congregations of West Philadelphia for the benefit of one of its missions is increasingly proving itself both a financial success and a strong social factor. This year the beneficiary was the Epiphany Mission, Sherwood, and the amount realized netted \$800.

In the interest of accuracy we would revise the notice concerning the late Mrs. Houston appearing in our January issue. The deceased was one of the charter members of St. Peter's, Germantown, and retained her communicant membership in the same to the end of her life, though residence and associations brought her closely into relations with St. Martins-in-the-Fields. To both parishes she was a generous contributor and devoted friend.

The rector of the historic parish of St. Mary's, Burlington, N. J., Rev. James F. Olmsted, entered into rest February 4th after a long illness. The deceased was well known and greatly beloved by a large number of our diocesan clergy.

At the four o'clock services on Sunday afternoons in February at St. Luke and the Epiphany (Thirteenth Street below Spruce) the rector gave a series of instructive addresses from the somewhat unusual theme, "Belief Without Sight;" "Riches Without Money;" "Conversation Without Words;" "Eloquence Without Sound." Very large congregations attended these services. The music rendered is of the very highest order.

The sympathy of the diocese is extended to the Rev. Francis M. Wetherill, curate at Old Christ Church, in the recent decease of his mother, who was an active and devoted communicant of St. James' parish.

The Rev. Dr. Foley, of the Divinity School, has been taking Sunday duty recently at Trinity Church, Swedesboro,

N. J., during the absence of the rector, Rev. Edgar Campbell, who is traveling with a private pupil in the South.

On the second Sunday after the Epiphany Bishop Rhinelander made an all day Visitation of the Church of the Incarnation (North Broad and Jefferson Streets), Rev. Norman V. P. Levis, rector. In the evening he confirmed a class of nineteen persons. A memorial prayer desk in front of the bishop's chair was used for the first time that day. A brass plate on the top of the desk has this inscription "In loving memory of our parents John A. Burton and Ada V. Burton, 1895-1912."

On the three days preceding the consecration of All Souls' Church for the Deaf (Sixteenth Street above Allegheny Avenue), Rev. C. O. Dantzer, rector, a number of the missionaries of the deaf gathered in the parish house for a conference. The conference opened on Wednesday evening, December 17th, in the guild room with prayer by the Rev. Dr. John Chamberlain, vicar of St. Ann's Church for the Deaf, New York City; on Thursday morning, the 18th, Holy Communion was celebrated by Dr. Chamberlain, the preacher being the pastor of All Souls'. His text was from Phillipians ii: 5. The afternoon was given to a visit to the Mt. Airy Institution where the conference was the guest of Dr. Crouter at dinner. The evening was given up to a reception with addresses from the visiting clergy, while all day on Friday was given over to discussing topics of interest to the work, among which were: "Should missions for the deaf be attached or detached?" "Lay-readers, Bible class teachers and other lay helpers," "Should institutional churches be established in the large centers of population?" etc. It was a very helpful gathering and it is believed that all separated with a stronger feeling of the value of these gatherings, which are all too few, because of the expense of the journeys of the different missionaries from their homes.

February 1st the Rev. E. J. McHenry completed eleven years of service as rector of the Church of the Holy Comforter (Forty-eighth and Haverford Streets). That they have been fruitful years such figures as these indicate. In 1903 there were about 50 communicants and a yearly income of about \$900. Today there are over 400 communicants,

the income approximates \$3,500. In the same period the Sunday-school has grown from 80 to more than 300. The Bishop of the Diocese visits the parish for Confirmation on the evening of the Third Sunday in Lent, March 15th. A good-sized class is being prepared by the rector. Of the proposed group of buildings the rectory and parish hall have been erected, but a suitable church proper is sadly needed, the original building (still used) being most unsuitable for present conditions.

At the Church of the Messiah, Port Richmond (Rev. C. L. Fulforth, rector) several new windows and other memorials have recently been placed. This work in a very difficult field is making splendid progress.

Ten graduates of the Teachers' Training Class of St. Matthew's Church (Eighteenth Street and Girard Avenue) were given their diplomas by the rector at Commencement Exercises held in the parish house on the evening of February 5th. There was a very large attendance. The classes have been taught by Miss Mary Lea and Mrs. Caroline S. Berger, communicants of this parish.

The "Go to Church" campaign appears to be spreading rapidly and wherever tried the results appear to justify all effort expended. The most recent report (nearest home, we might say) comes from the neighborhood in which is situate St. Andrew's Church (Thirty-sixth and Baring Streets, Rev. W. J. Cox, rector). Here all the ministers of the district have united in a religious campaign, making use of every legitimate means to interest and edify, with a thorough canvass of the whole district. Competent witnesses testify to a genuine stirring up of the neighborhood with promise of permanent good, with fresh prestige to the active rector of St. Andrew's because of the genuine spirit of Christian comity he has displayed during the whole campaign.

Word has been received of the death in Nice, France, where he was in charge of the American Church of that city, of the Peath of the Rev. Summerfield E. Snively, M.D., formerly of this city. For twenty years up to 1909, Dr. Snively was one of the clergy of St. Stephen's Church, Philadelphia, with special charge of the Burd Asylum. The wife of the rector at Collingdale and an unmarried daughter survive.

The rector and vestrymen of the

Church of the Incarnation (Broad and Jefferson Streets, the Rev. W. V. P. Levis, rector) have decided to supplement their present financial method "of revenues through the renting of pews" with the introduction of the Duplex Envelope System.

Early in the new year the faculty and students of the Philadelphia Divinity school were privileged to have with them for two days the Rev. Harvey Officer, O.H.C., whose spiritual addresses and devotional services made a very deep impression upon those who had the opportunity of hearing them. The occasion was the Annual "Retreat" of the School.

The estate of Samuel Jamison, deceased, has been admitted to probate. By its provisions, upon the death of the sole surviving brother, one quarter of the income of an estate "of upwards of \$100,000" will be annually available for St. Stephen's Church (Tenth Street below Market).

Report of one of the largest gatherings at a men's club dinner reaches us from St. David's, Manayunk (Rev. Edw. S. Hale, rector), where 319 men sat down to table, and the sale of tickets had to be stopped for lack of room. Archdeacon Stuck of Alaska, Rev. Wm. Wilkinson ("the Apostle of Wall Street") and Rev. Wm. R. Rearick, of Talmage Memorial Church, were the speakers.

The Missionary Committee of the Convocation of West Philadelphia has been authorized to purchase a site for its new mission (subject to commercial restrictions) at Fifty-fourth Street and Washington Avenue.

The Warden of St. Stephen's College, Annadale (Rev. Dr. Rodgers) preached in St. Clement's Church, Philadelphia, the last Sunday morning in January.

Through the decease of Mrs. James H. Stevenson, the Memorial Church of the Advocate (Eighteenth and Diamond Streets, Rev. H. M. Medary, rector) has lost a prominent member and active worker. Mrs. Stevenson, who belonged to a prominent Southern family, has lived in this city since the close of the Civil War. She was actively identified with the Girls' Friendly Society both here and at the Summer Home in Cape May; also with the Guild of St. Hilda. She was in her seventy-first year.

The Monthly Luncheon and Round Table Conference of the Clergy on Mon-

day, February 2, was attended by over ninety. The special subject was "The Immigrant and Our Church," which was expertly handled by the Coadjutor Bishop of New Hampshire (Rt. Rev. Edw. M. Parker, D.D.). Bishop Rhinelander presided and the Bishops of Lexington and North Dakota also spoke briefly.

Mr. George Nattress, the architect, has completed plans for the erection of a two-story stone parish house for the use of Trinity Mission, Gulph Mills, and the same have been submitted to the "Diocesan Commission on Buildings" for approval. The work at Gulph Mills is full of promise and the erection of this building (in part) will be a great help.

At All Hallows' Church, Wyncote, the special Lenten preachers are to be, Ash-Wednesday evening the Rev. C. W. Biggs; March 1, the Rev. John Hayman; March 8, the Rev. W. T. Capers; March 15, the Rev. George G. Bartlett; March 22, the Rev. W. Arthur Warner; March 29, the Rev. Dr. J. deW. Perry; April 5, the Rev. H. K. B. Ogle. During Lent the evening service on Sundays will be at four o'clock.

"The Contribution of the Keltic Church towards the Conversion of Britain" was the subject of a carefully prepared paper delivered under the auspices of the Church Historical Society at the Church House on Tuesday evening, February 17th, by the Rev. Clarence Wyatt Bispham, D.D., rector of St. Philip's Church (Forty-second Street and Baltimore Avenue). The object of the paper was to correct many of the misstatements and distortions which are to be found in the average text books circulated in schools and colleges.

Among clerical visitors to Philadelphia the past month have been the recently consecrated Bishop of North Dakota (Rt. Rev. F. Poyntz Tyler) for several years the rector of the Church of the Advent (Fifth and Buttonwood Streets); also the Bishop of Lexington (Dr. Burton), an alumnus of our Divinity School; also the Rev. Dr. James Maxon, president, of Margaret College for Women in the Diocese of Lexington; also the Rev. W. S. Claiborne of Sewanee, representing the University of the South.

Civic morality, in all its phases and angles, was the subject of addresses at the annual dinner of the Church Club of the Episcopal Church, held Thursday evening, January 29th, on the roof

garden at the Adelphia Hotel. More than 400 guests, representing the 200 churches in the local diocese, were present.

Bishop Rhinelander said grace. After the elaborate menu had had full justice done to it, Mr. John J. Collier, the president, before the speech making, in a few well chosen remarks introduced the appointed speakers, viz., Col. Sheldon Petter, Franklin Spencer Edmonds and Clinton Rogers Wodruff. The addresses were on an unusually high plane and the incisive utterances were heartily applauded. Social evil, political purity, simplicity in government, were some of the themes touched upon. The Bishop Suffragan gave the benediction.

The silver wedding anniversary of the Rev. Dr. William T. Capers and Mrs. Capers was celebrated by members of the Church of the Holy Apostles, Twenty-first and Christian Streets, Friday evening, January 30th, in the Richard Newton Memorial Chapel. The occasion was also the forty-sixth anniversary of the founding of the parish, of which Dr. Capers in rector. Addresses were made by George W. Jacobs, accounting warden, and others. Assisting Dr. and Mrs. Capers in receiving were the Rev. Joseph H. Earp and Mrs. Earp, the Rev. William S. Beill and Mrs. Neill and the members of the vestry and their wives.

The Church, the Bar and the city have lost another distinguished member in the death of Judge W. W. Wiltbank. He was Judge of Common Pleas Court No. 2 when he died. For many years he had been a prominent member of the Bar, and for seventeen years a judge of the Philadelphia court. Judge Wiltbank came from an old and distinguished Church family. He was a great-grandson of the first bishop of this diocese, Bishop White, and his maternal grandfather was General William McPherson of General Washington's staff. He was a member of and vestryman in Christ Church for many years, until about 1890. The funeral took place from old Christ Church, Monday, January 26th.

The Church House for Children at Angora is in receipt of a bequest of \$5,000 from the estate of the late Mrs. S. Weir Mitchell.

A Service of Devotion under the auspices of the Altar Guild was held in St. Mary's Church (Locust beyond Thirty-ninth Street) February 14th, from 2 to 5 P. M., conducted by Rev. Elliot White, rector of St. Mark's Church.

"DIOCESAN MEMORIES"

By

JOHN ANDREWS HARRIS

The Second Division of The Diocese of Pennsylvania

It will be remembered that the first division took place in 1865, when the Diocese of Pittsburgh was constituted; leaving about the eastern half of the State under the old name of "The Diocese of Pennsylvania."

Few people then thought that a further division would be proposed very soon. But the very next year (1866) a motion was made in the Convention "That a committee of four clergymen and three laymen be appointed to consider and report to the next Convention on the propriety of dividing the diocese" by a specified line, "or by any other line which in the judgment of the Convention will better accomplish the purpose." No objection was made, and the committee was duly appointed.

At the Convention of 1867 the committee made their report, stating that after much conference and deliberation they had adopted the following resolution, "that in the opinion of the committee a division of the diocese will be desirable if three-fourths of the parochial clergy and of the parishes in any large and approved portion of the diocese desire it, and are willing to provide for the support of the Episcopate." They further reported that after making this investigation they found that one-half of the whole number of clergymen and parishes in the bounds of the proposed new diocese had made known to them their desire for a division. The committee's report concluded with the statement, "This being the case, the committee felt themselves unwarranted in doing more than to lay before the Convention the facts in their possession, and leave it to take such action in the premises as in its judgment may be deemed expedient." A motion was then made that the Convention, the Bishop concurring, consent to the formation of a new diocese lying outside of the counties of Philadelphia, Delaware, Chester, Montgomery, and Bucks.

A substitute was offered to postpone the matter to the next Convention because the Bishop was sick and away.

This was met by a resolution to postpone the whole subject to the next Convention, under the charge of the Committee on Division.

A substitute for this was offered to the effect that the report of the committee be recorded on the minutes, and the committee be discharged, so that the subject might be more fully considered by the clergy and laity in the portion of the diocese that is desirous of being set off. A clerical member then offered a substitute for the whole of the preceding fencing, and this was itself followed by a motion to lay on the table everything preceding, in order to offer a substitute for the whole of them.

It was moved to lay their final substitute on the table, but the motion was voted down; and then this was followed by another substitute handing over the whole matter to the Committee on Division to investigate and report to the next Convention. This motion was not put to the House, as it was quashed by a successful motion by which "the preceding matter was postponed" till the next Convention.

It was felt by those who favored the division of the diocese, in view of the apparently disorganized condition of mind hitherto manifested on the subject up to this time after two years of incubation, that it was time to organize a more united opinion and action. Accordingly meetings, early in the spring of 1868, were held in the convocations of Schuylkill, Williamsport and South Central, at Lancaster, Mauch Chunk, Wilkes-Barre, Williamsport, and one or two other places. At these meetings committees were appointed to canvass their several convocations, find out as accurately as possible the prevailing opinion as to the desired size of the Diocese of Pennsylvania after the division, and report the result of their inquiries to a committee of the Philadelphia clergy. This was done, and by the time the Convention met in May a definite plan of action was ready.

On the second afternoon of the session was read the report of the Committee on the Division of the Diocese appointed last year to prepare it for the Convention then in session. It evidenced a good deal of thought and of work, the results of which appeared in the report, but it had what was getting to be too customary an ending, in these words, "Your committee have had no desire to forestall opinion; they have endeavored faithfully to do the work entrusted to them—that is to obtain facts and to lay the matter before the Convention in such a way as to secure for it the freest and fullest consideration,

and the wisest and most harmonious settlement. Having completed the work assigned them, your committee respectfully offer for your consideration the following resolution: Resolved, That the Committee on the Division of the Diocese be and they are hereby discharged."

So, here we were all at sea again,—or would have been but for the work of the Convocational Committees mentioned above. The result of their investigations was to show them that there were only three propositions which would compel any result in the Convention, and they embodied them in three definite resolutions which were duly presented, as follows:

1. Resolution to divide on what was known as the fourteen county line.

2. Amendment to divide on the seven county line.

3. Amendment to amendment to divide on the five county line; the meaning of each being that either fourteen, seven, or five, counties should constitute the Diocese of Pennsylvania after the division was accomplished.

Of course some one moved to lay the whole subject on the table; but the clergy killed that motion so thoroughly that the laity had no need to vote on it.

A substitute for the whole was then offered to the effect "That it is inexpedient to give consent to the division of the diocese on any line at this time."

On a vote by orders the substitute was lost by the clergy voting one way and the laity voting another way. After some more skirmishing, the amendment to the amendment, and the amendment were negatived; and when that was done, a substitute for the original resolution, which while worded differently had precisely the same meaning, was offered and carried in spite of a motion to lay it on the table. Most of the votes on this subject of division in the Convention of 1868 were "by orders" and this method of voting always involves a great expenditure of time.

While the adoption of the substitute was the last action of the Convention in approving the fourteen county line as the line of division, it had several provisos embodied in it; and until they were in effect, there must be some delay. So, for all practical purposes, the Convention of 1868 ended without final action on the subject of division.

Nothing was done about that matter in the next Convention of 1869, for, until

the provisos of the adopted substitute were complied with, the Convention had nothing to do.

At the Convention of 1870, the Bishop's health had so far been improved that he was able to preside, and after a concise review of what the Convention had already done, he continued in his address, to say "For myself, I beg leave to say, in advance of your action, that I respectfully ask for a division of this diocese, and while I reserve the right of expressing my views, as to the propriety and wisdom of the several lines which may come before you, I shall not withhold my consent from any line which the Convention, after full discussion, shall in its wisdom fix upon, provided it leave in the diocese of Pennsylvania not less than the five counties of Philadelphia, Montgomery, Delaware, Chester and Bucks."

A resolution was adopted providing that so much of the Bishop's address as related to the division of the diocese be made the order of the day at a fixed time to the exclusion of all other business. When the time came, the following order was made: "That this Convention hereby consents to the formation of a new diocese, to be composed of all that part of the present Diocese of Pennsylvania which lies outside of the Counties of Philadelphia, Delaware, Chester, Montgomery, and Bucks; and that, with the consent of the Bishop, the Deputies from this diocese to the next General Convention present this resolution duly authenticated to that body, and request its consent to and ratification of the same."

This order was made by a very large majority of both the clergy and laity, and was ratified by the General Convention in 1871, thus creating the new diocese which took the name of "Central Pennsylvania."

Thus ended the long struggle of five years. It had been felt, at first by the Bishop, and then by a large number of those who were in favor of *some* division, that the "five county line" would reduce the size of what would retain the name of "The Diocese of Pennsylvania" too much. But one of the aims of the co-operating Convocations advocating such a change was to show that five counties (including the strong church element in the City of Philadelphia) would be strong enough to maintain itself vigorously; and, to prove it had prepared a tabulated statement to show what the standing of the five county diocese would be among all the then

existing dioceses. This statement was circulated among the members of the Convention of 1870, and without doubt had great weight in removing any such apprehensions. It showed that the five county diocese had at the time an annual report in 1868 of Baptisms, 3,057; Confirmations, 1,583; Communicants 16,428; Contributions, \$538,483; Clergy, 157.

As these "Memories" are strictly "diocesan," the succeeding divisions of the dioceses in other parts of the State of Pennsylvania do not come within their range.

CONFERENCE ON RURAL WORK

A conference in the interests of Church work in the rural districts was held at the Church House on Monday afternoon and evening, February 16th.

The speakers in the afternoon were: Mr. Clarence Sears Kates, the Rev. Dr. W. H. Wilson, and Bishop Garland. Dr. Wilson, a Presbyterian minister, has been engaged for several years in a careful investigation of the rural problem as it affects his own Church; he can therefore take rank as an undoubted specialist on the conditions that confront the rural Church. His address was peculiarly stimulating.

In the evening there were addresses by the Rev. Dr. Jules L. Prevost, Mr. Theodore L. Bean, and the Rev. W. C. Emhardt.

One of the important facts brought out by the conference is the great need and value of a careful study of the whole rural problem, in order that the Church worker may be able to deal with conditions with expert skill and intelligence. During the last few years a number of important books have appeared dealing with one or other aspect of the problem; and several religious bodies have undertaken "surveys" and investigations. Our own Church has as yet done little in any concerted fashion. The meeting closed by the appointment of a permanent survey committee, the members of which are the two bishops, the Rev. Jules M. Prevost, M.D., the Rev. W. C. Emhardt, the Rev. H. M. G. Huff, Mr. Thomas M. Longcope, Mr. Lardner Howell, Mr. William H. Reeves, Mr. George R. Bower, and Mr. Clarence Sears Kates. This committee has as its primary business, the study of the economic, social and religious conditions of the rural districts of the diocese.

CHRIST CHURCH NEIGHBORHOOD HOUSE

The Rev. Dr. Louis C. Washburn is erecting a bronze tablet in his office in the Neighborhood House of Old Christ Church, Second Street above Market, to Joshua Carpenter, trustee of the twenty men who founded Christ Church in 1695. The room will be known as the "Joshua Carpenter Room."

"Oddly enough," says Doctor Washburn, "we know the names of only one of the twenty men who established Christ Church. Joshua Carpenter, who was a brother of Samuel Carpenter, and a prominent man in Philadelphia in Penn's time, was their trustee. He bought the land on which the church was erected. The deed is in his name."

Doctor Washburn is making diligent inquiry to ascertain the names of those who acted with Carpenter. He believes that Colonel Robert Quarry and possibly Jasper Yeates and John Moore were among the founders.

"While William Penn was a broad-minded man," continued Doctor Washburn, "it is interesting to know that it was Bishop Compton, of London, the adviser of Charles II, who recommended a pacific policy toward the Indians, a recommendation which Penn adopted. Bishop Compton also caused to be inserted in the charter of Pennsylvania a proviso that, upon the petition of twenty citizens, a church of the Church of England should be established in the colony. This led to the founding of Christ Church."

Carpenter, however, is not buried among the many notable Philadelphians in the churchyard. He is said to have been buried in Washington Square, where, according to tradition, his daughter, who was a suicide, also was buried.

When completed, the Christ Church Neighborhood House will cost \$100,000. Doctor Washburn has made it the center of a great neighborhood work, one feature of which is a restaurant for working girls, where from 175 to 225 girls, who have small incomes, dine every day.

A little book called "Information," published by the Educational Department of the Board of Missions, should be in the hands of every member of the Church. It tells the Why, How, What and Where of the Church's Missions. It may be obtained for five cents a copy by sending to the Educational Department, 281 Fourth Avenue, New York.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events

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Episcopal Appointments for March and April

Sunday, March 1—First Sunday in Lent

PHILADELPHIA—*St. James's Church* The Bishop
 (VISITATION)
 A. M. PHILADELPHIA—*Chapel of the Prince of Peace* The Bishop Suffragan
 Evg. PHILADELPHIA—*Holy Trinity Memorial Chapel* The Bishop Suffragan

Wednesday, March 4

Evg. PHILADELPHIA—*St. Simeon's Church* The Bishop Suffragan

Thursday, March 5

Evg. CHESTER—*St. Paul's Church*... The Bishop Suffragan

Sunday, March 8—Second Sunday in Lent

A. M. PHILADELPHIA—*St. Stephen's Church* The Bishop

A. M. PHILADELPHIA—*Church of the Covenant*

The Bishop Suffragan

P. M. PHILADELPHIA—*All Souls' Church*

The Bishop Suffragan

Evg. PHILADELPHIA—*St. Andrew's Church*..... The Bishop

Evg. PHILADELPHIA—*Church of the Resurrection* The Bishop Suffragan

Sunday, March 15—Third Sunday in Lent

A. M. BRYN MAWR—*Church of the Redeemer*..... The Bishop

A. M. PHILADELPHIA—*Grace Church*... The Bishop Suffragan

Evg. PHILADELPHIA—*Church of the Holy Comforter, West* The Bishop

Evg. PHILADELPHIA—*Calvary Church, West*

The Bishop Suffragan

Wednesday, March 18

Evg. PHILADELPHIA—*St. Barnabas' Church, Haddington*

The Bishop Suffragan

Friday, March 20

P. M. PHILADELPHIA—*Chapel of the Merciful Saviour*

The Bishop

Sunday, March 22—Fourth Sunday in Lent

PHILADELPHIA—*St. Mary's Church, West*

(VISITATION)

The Bishop

A. M. PHILADELPHIA—*Church of the Saviour*

The Bishop Suffragan

Evg. PHILADELPHIA—*Church of the Atonement*

The Bishop Suffragan

Wednesday, March 25—Feast of the Annunciation

Evg. PHILADELPHIA—*Church of the Annunciation*

The Bishop

Friday, March 27

Evg. HIGHLAND PARK—*Holy Sacrament Mission*

The Bishop

Sunday, March 29—Fifth Sunday in Lent

A. M. SHERWOOD—*Epiphany Mission*..... The Bishop

A. M. NORWOOD—*St. Stephen's Church*, The Bishop Suffragan

Evg. PHILADELPHIA—*St. Martin's-in-the-Fields*

The Bishop Suffragan

Evg. PHILADELPHIA—*St. James' Church, Kingsessing*

The Bishop

Evg. LANSDOWNE—*Church of St. John the Evangelist*

The Bishop Suffragan

Tuesday, March 31

Evg. NORRISTOWN—*St. John's Church*..... The Bishop

Evg. CHESTNUT HILL—*St. Paul's Church*

The Bishop Suffragan

Wednesday, April 1

Evg. PHILADELPHIA—*Church of the Redemption, West*

The Bishop Suffragan

Friday, April 3

Evg. PHILADELPHIA—*Church of the Transfiguration*

The Bishop

Sunday, April 5—Sunday Before Easter

A. M. PHILADELPHIA—*St. Peter's Church*..... The Bishop

P. M. PHILADELPHIA—*Church of St. Luke and the Epiphany*

The Bishop

Evg. PHILADELPHIA—*St. Andrew's Church, West*, The Bishop

Evg. PHILADELPHIA, OVERBROOK—*St. Paul's Church*

(VISITATION) The Bishop Suffragan

Monday, April 6—Monday Before Easter

Evg. PHILADELPHIA—*Epiphany Chapel*

The Bishop Suffragan

Tuesday, April 7—Tuesday Before Easter

Evg. PHILADELPHIA—*St. Philip's Church, West*.. The Bishop

Evg. PHILADELPHIA—*Church of St. Jude and the Nativity*

The Bishop Suffragan

Wednesday, April 8—Wednesday before Easter

Evg. PHILADELPHIA—*Holy Trinity Church*
The Bishop Suffragan

Thursday, April 9—Thursday before Easter

Evg. PHILADELPHIA—*Christ Church, Germantown*
The Bishop
Evg. PHILADELPHIA—*Church of St. Michael and All Angels*
The Bishop Suffragan

Sunday, April 12—Easter Day

A. M. PHILADELPHIA—*Christ Church*..... The Bishop

Monday, April 13—Monday in Easter Week

Evg. PHILADELPHIA—*St. Matthew's Church*
The Bishop Suffragan

Sunday, April 19—First Sunday after Easter

PHILADELPHIA—*Chapel of the Mediator, West*
(VISITATION) The Bishop
A. M. BALA—*St. Asaph's Church*..... The Bishop Suffragan
P. M. ARDMORE—*St. Mary's Church*... The Bishop Suffragan

Tuesday, April 21

Convocation of Germantown.

Wednesday, April 22

Evg. *Colored Mission, Divinity School Chapel*
The Bishop

Thursday, April 23—St. George's Day

Evg. PHILADELPHIA—*St. George's Church, West*.. The Bishop

Sunday, April 26—Second Sunday after Easter

PENNSYLVANIA STATE COLLEGE..... The Bishop
A. M. ROCKDALE—*Calvary Church*..... The Bishop Suffragan
Evg. ROSEMONT—*Church of the Good Shepherd*
The Bishop Suffragan

Monday, April 27

Convocation of South Philadelphia.

Tuesday, April 28

Convocation of Chester.

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Rev. G. G. Bartlett, Jenkintown, Penna., and should reach him not later than the 20th of the month.

March 2. Monday

Devotional Hour at **Church Training and Deaconess House**, conducted by Bishop Rhinelander, at 3 P. M.

March 5. Thursday

Mission Study Class for Men, on China, conducted by Dr. Wm. H. Jefferys. Church House, 8.30 P. M.
Mission Study Class, Church House, at 2 P. M.

March 9. Monday

Woman's Auxiliary, Domestic Committee Meeting, Church House, at 10 A. M. Speakers: Bishop Thomas and Mrs. Hughson.
Clerical Brotherhood. Speaker: the Rev. R. A. Edwards, D.D.; "The Kikuyu Conference." 11 A. M.

March 10. Tuesday

Altar Guild of the City Mission meets at the Church House, at 3 P. M.

March 11. Wednesday

Quiet Day for Associates of the Girls' Friendly Society, Church of St. Jude and the Nativity, beginning at 8 A. M.
Service of American Guild of Organists. Compositions of the late Dr. D. D. Wood to be given. St. James' Church, at 8 P. M.

March 12. Thursday

Mission Study Class, Church House, at 2 P. M.
Archdeacon Stuck Illustrated Lecture on the ascent of Mt. McKinley, Witherspoon Hall, at 8 P. M. Tickets on sale at Jacobs' Book Store. Price \$1.00.
Mission Study Class for Men, on China, conducted by Dr. Wm. H. Jefferys. Church House, 8.30 P. M.

March 14. Saturday

Conference of Women, All Saints' Church, Torresdale, beginning at 10 A. M.

March 16. Monday

Clerical Brotherhood. Speaker: the Rev. Chas. Townsend, Jr.; "The Principle of Authority Amid Present Day Conditions." 11 A. M.

March 16-20

Five Lectures by Rev. Wm. E. Gardner, General Secretary of Board of Religious Education, at 708 Spruce Street, at 7.30 P. M. Subject: "The Religious Nurture of Child Life."

March 19. Thursday

Mission Study Class, Church House, at 2 P. M.
Church Club Dinner, 6.30 P. M., followed by discussion on "Church and Labor," opened by Bishop McCormick of Western Michigan, and Mr. D. A. Hayes, President of the Glass Bottle Blowers' Association of the United States and Canada. At the Church House.
Mission Study Class for Men, on China, conducted by Dr. Wm. H. Jefferys. Church House, 8.30 P. M.

March 23. Monday

Clerical Brotherhood. Speaker: the Rev. Elliott White; "Interparochial Comities and Parochial Work." 11 A. M.
Mass Meeting at Witherspoon Hall, in interests of work in Brazil and Mexico.

March 26. Thursday

Mission Study Class, Church House, at 2 P. M.
The Lenten Meeting of the Pennsylvania Branch of the Woman's Auxiliary will be held in the Church of the Holy Trinity, Nineteenth and Walnut Streets, at 2.30 P. M. Addresses will be made by the Rt. Rev. C. E. Woodcock, D.D., Bishop of Kentucky, and others.
Mission Study Class for Men, on China, conducted by Dr. Wm. H. Jefferys. Church House, 8.30 P. M.

March 29. Sunday

Service for University Men at St. Mary's Church at 7.45 P. M. Sermon by the Rev. Dean Robbins.

March 30. Monday

Clerical Brotherhood. Speaker: the Rev. W. M. Groton, D.D.; "A Review of the 'Foundations.'"

April 2. Thursday

Devotional Service conducted by Rev. George Craig Stewart, of Evanston, Ill., at the Church of the Holy Trinity, Nineteenth and Walnut Streets, at 8 P. M.

CHURCH MUSIC DEPARTMENT

S. WESLEY SEARS, Editor

In a recent issue of London "Musical News" appeared this paragraph: "The Bishop of Carlisle dedicated the other day, in the Parish Church of Dalston, an organ presented by a lady in memory of her husband, and subsequently in the course of a sermon sternly denounced the employment of music in church for other than religious purposes. The Bishop said that in regard to the feelings which music created and fostered in church we must be careful, lest with the professed motive or under the pretense of worship our attendance at services where the music is specially cultured might be little more than self-gratification. An organ in God's House, he added, should never be profaned by being used for the production of any music which does not conduce to the glory of God."

The Bishop of Carlisle is quite right in his statement that the organ in church should never be used for the production of music which is not conducive to the glory of God. But why did he not go further and say just what type of music he would have used in the average church, what music he believes would foster the religious emotions, and what should be avoided? It is so easy to make sweeping general statements that one may almost say that generalities are of no value whatever. When the Bishop advises caution for fear that people who attend services where the music is specially cultured, may be doing so merely for self-gratification, we are almost inclined to believe that he would have the music of such a type as to prevent any possibility whatever of their enjoying it, thinking with the Puritans that one should not be comfortable in God's House. And, horror of horrors! he might even approve and advise the habitual use of Plainsong, which would render the average church-goer sufficiently ill at ease to please the

members of the Spanish Inquisition were they still on earth.

Considering the extremely important part that music plays in the services of the Church we must frankly say that we see no reason under the sun why it should not be of a kind that people can enjoy thoroughly. Some few years ago the Germans published a hymnal for use with children, from which were eliminated all tunes which the editors considered unworthy, and in the preface to the book were these words; "Only the best is good enough for our children." We might alter this slightly and say, "only the best music is good enough for the worship of God." And if to derive pleasure from hearing sacred music well sung by a highly trained choir be self-gratification, we can only say that it is a very good form of selfishness, and one which deserves to be widely cultivated.

And what would the Bishop of Carlisle have the organist play as preludes and postludes? Some people think that a good fugue is quite the thing for an out voluntary, while a noted French musician has recently stated that such a piece is fit only for the concert hall, and most lay people unite in saying that a fugue is entirely too tedious for either church or concert. Others would have organ sonatas. It used to be laid down as a safe rule that anything written expressly for the organ would be quite proper for use as church voluntaries. But is this so? The organ until within the past few years was an inelastic and comparatively inexpressive instrument, and a large proportion of its literature bore about the same relation to music for other instruments as an essay of Emerson or Macauley to a romance of Hawthorne or Thackeray. One is not always in the mood for reading essays, nor is a congregation always or often in the mood for listening to the more sombre works

written for the organ. And yet, if we get away from that class of music and play some of the more interesting compositions for the King of Instruments, or if we borrow some of the lovely things from the orchestra or piano, the congregation might enjoy them, and then the good Bishop of Carlisle says, "Beware of self-gratification." It is really too bad that he has not given specific lists of what may or may not be used, in order that we all might be helped thereby. But, in the absence of any such detailed information, may we not reasonably suppose that his remarks belong to those senseless generalities which sound so wise and mean nothing?

And are we not also right in supposing that the final object of all Church music (choral or instrumental) is to aid the people in their worship of the Almighty? And is there any good and sufficient reason why this worship should not be made a real pleasure and joy to them, especially as they contribute of their goods to make the music possible?

Let us read the 150th Psalm, in which King David says:

"Praise God in his holiness: praise him in the firmament of his power.

Praise him in his noble acts: praise him according to his excellent greatness.

Praise him in the sound of the trumpet: praise him upon the lute and harp.

Praise him in the cymbals and dances; praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals; praise him upon the loud cymbals."

And then, in order that nothing might be omitted which could help make God's praise to be glorious, he adds, "Let everything that hath breath praise the Lord." Not once does he caution care lest one might derive some personal pleasure or uplift from all this wonderful worship.

So we feel that the music used in church should be of a nature that will be most expressive of the spirit of the occasion, as at the creation of the world "when the morning stars sang together and all the sons of God SHOUTED for Joy;" music that will bring the greatest peace and happiness to the congregations who sit in the pews and listen or take their part.

The fitness of any music for certain services is not and cannot be of an unchangeable standard. The effect depends largely upon the time, the place, and other conditions surrounding its performance. A motet of Palestrina sung in a large

church by a splendidly trained body of singers will be most helpful and inspiring to the listeners, while the same composition sung by a small volunteer choir in a tiny parish church would succeed only in being positively unpleasant to the ear, and would therefore by no means conduce to the glory of God, even though it be of the type suggested by many as the best model of worship music. And the same thing applies to the organ selections; a composition by Rheinberger, Guilmant or Widor may sound noble and even thrilling on a large modern organ in a great building, while in a small place or on an organ of ten or fifteen stops it would sound nothing short of ridiculous.

There is much excellent choral music that will sound well with small or medium sized choirs, and much good organ music that will sound well on small and medium sized organs. And in selecting music for the services of the Church, as we have said before, there can be no set rule or standard. The choice must depend upon the size of the building, the size of the organ, the type of congregation, the personnel of the choir, the ability of the choirmaster, the amount of money to be spent upon the music, and the musical taste or skill of the rector. But, in any event, given an organist who is a skilled musician and an earnest and loyal churchman, a choir enthusiastic in following his leadership, a rector and people encouraging both to do their best, and there need be no fear but that the results will "conduce to the glory of God and His Church."

The demand for skilful organists and choirmasters,—men thoroughly grounded in ecclesiastical music, able to play the organ well and to train a choir capably—greatly exceeds the supply. In England there is not quite such a difference between the supply and the demand as there is in America for the reason that in the former country the many cathedrals act in a sense as training schools, each cathedral organist having one or more articled pupils who study all branches of music with him, including choir training and service playing, for which the daily morning and evening choral services give splendid opportunities. Each pupil is permitted to play at one of these services from time to time, and each one is required to take certain rehearsals of the boys, and occasionally of the full choir; so that when he leaves his teacher to enter his own field of work he is an experienced Church musician and does not have to be

"broken in," but goes about his duties understandingly, and in turn trains his pupils in the same manner. It is for this reason that, although our best choirs and best organists are equal in every respect to the best in any country, our average standard is not so high.

It is not likely that we shall have a cathedral and choir school system similar to England for many years,—perhaps for generations, but there have recently been a couple of moves tending in the right direction for the thorough preparation of young organists for their work.

One is the Trinity School of Church Music, New York City, on whose faculty we find such men as Felix Lamond, Robert J. Winterbottom, F. T. Harrat, Moritz E. Schwarz, G. Edward Stubbs, Edmund Jacques, A. Madely Richardson, John Carrington, and Mark Andrews. The avowed purpose of this school is to "send out church musicians who shall have not merely individual recommendation, but who shall have the collective endorsement of a representative body." The Rev. William T. Manning, Rector of Trinity Parish, is deeply interested in this undertaking.

Another is to be operated in connection with the Institute of Musical Art, New York City, Frank Damrosch, Director. Interested in this latter school are the Rev. Charles W. Douglas, Canon of Fond du Lac; the Rev. Dr. Thomas C. Hall, of Union Theological Seminary; Arthur S. Hyde, organist and choirmaster of St. Bartholomew's Church, New York; the Rev. Dr. Arthur W. Jenks, of the General Theological Seminary, and several other clergymen. From their exceedingly interesting prospectus two paragraphs must be quoted:

"It does not always occur to those in charge that music in the service of the church is or should be as significant as any other part of the service, that the history of church music reaches back 2,000 years and includes contributions from every known religion, from every race, from every source of musical expression, and that all these different streams have commingled more or less at different times and have influenced each other. A true church musician should make a thorough study of this entire field, for only in this way can he provide adequate co-operation with the clergy in the conduct of the service."

"It has also been suggested that a course of lectures be established, planned in such

a manner that clergymen and members of church committees may get the information necessary to enable them to work in harmonious co-operation with the directors of music of their churches. Only under such conditions can ideal results be obtained."

There is a real need for such schools as these, and they will undoubtedly do a great deal towards advancing the standards of church music throughout the country. But we can hardly endorse the plan suggested by the Institute of Musical Art,—that a course of lectures be established where clergymen may receive the training necessary to enable them to work in harmony with their choirmasters. Such a course would at best reach but a very limited number of them. We believe that *every* clergyman should be so trained as to have a sufficient knowledge of music to assume the duties assigned to him by the Canon Law of the Church; and the best place for this training is in his own seminary, where music as applied to church worship should be made an obligatory study. And we will go further and say that it would not be at all amiss for each seminary to have its own chapel with a good organ, its own choir, and its daily choral services by means of which the seminarians may be imbued with high musical ideals to be of use to them when they shall undertake the responsibilities of their own parish work. Would it not be splendid if Philadelphia were to lead the country in the establishment of seminary services of this kind?

The January Etude prints the following rules for church singers, which are so valuable that they should find a place in every choir room, where they may be read from time to time by all who take part in choir work:

"My efficiency as a choir member depends upon—

"1. Keeping my mind centered upon the service.

"2. Joining heartily in the responses.

"3. Watching the leader, to secure the right tempos.

"4. Avoiding anything likely to draw attention to myself, such as unnecessarily clearing my throat, shrugging my shoulders, adjusting my collar.

"5. Keeping my anthem or book open until the organist finishes playing the end of the anthem.

"6. Rising with the choir as a body and sitting with them at one time.

"7. Realizing that my individual mistakes lower the efficiency of the whole choir.

"8. Appreciating the fact that the deportment of the whole choir is judged by the deportment of each member.

"9. Giving all that I have to give, musically, personally and spiritually at every service.

"10. Attending rehearsals as regularly as I would any business engagement."

Music is a higher revelation than all wisdom and philosophy.—*Beethoven*.

The American Guild of Organists will give a public service in St. James's Church, Twenty-second and Walnut Streets, on Wednesday evening, March 11th, at eight o'clock, under the direction of Uselma C. Smith and Rollo F. Maitland. The music for this occasion will consist entirely of the compositions of the late D. D. Wood, the famous blind organist, who was associated with St. Stephen's Church for nearly fifty years, where he brought the musical services to a very high degree of excellence. As Dr. Wood was a resident of Philadelphia and also one of the greatest organists that this country has produced, we are sure that all church people will welcome this opportunity to hear an adequate rendition of some of his greater works.

The Union Theological Seminary (Presbyterian) of New York, has a chair of Church Music, in the very competent hands of Clarence Dickinson, organist of the Old Brick Church, who is this year giving a series of historical recitals on the organ in the Seminary Chapel.

Ralph Kinder played his annual series of organ recitals in the Church of the Holy Trinity on four Saturday afternoons in January. The audiences were very large.

"Gloria Domini," an interesting cantata by T. Tertius Noble, will be sung in St. James's Church, Twenty-second and Walnut Streets, on Sunday evening, March 22d, at eight o'clock. Mr. Noble, who was formerly organist of York Minster, England, will be present and conduct the choir, while S. Wesley Sears will play the organ accompaniments.

Mr. H. L. T. Ullrich, late of St. Matthias' Church, is now playing the organ and training the choir at the Church of the Ascension, Broad and South Streets.

Mr. Walter St. Clare Knodle announces a series of five Lenten organ recitals to be played in the Church of the Incarnation on Saturday afternoons, commencing March 7th. Mr. Knodle also announces that his choir will sing Dudley Buck's "Story of the Cross" on Sunday evening, March 8th.

Five organ recitals will be played in St. James's Church on consecutive Saturday afternoons, commencing March 7th.

"THE MAN OF SORROWS"

Early in 1913 was published one of the best Lenten Cantatas that has appeared for several years; we refer to "Via Crucis," by George Alex. A. West, a well known Philadelphia organist. This year Philadelphia is again represented on the publisher's list by "The Man of Sorrows," an oratorio with the words selected and arranged and the music composed by Mr. LeRoy M. Rile, of Germantown. Mr. Rile has divided the oratorio into six parts, The Prologue, The Last Supper, Gethsemane, The Judgment Hall, The Road to Calvary, and Calvary; and he deserves the warmest thanks from all people who believe that a dramatic recitation should be continued without interruption for not having interpolated a series of hymns of deadly length and doubtful value, which seems to have become a bad habit with composers since the time that Dr. Stainer wrote the "Crucifixion." This is not meant as a reflection upon the "Crucifixion," for we consider that composition to be one of the best and most deeply spiritual works that have ever been written for any of the Church's seasons. What we deplore is the number of bad imitations which have since appeared. Congregations are not nearly so fond of standing up and listening to long hymns with which they are unfamiliar, and with which they have no opportunity of becoming well acquainted, as librettists think they are.

Mr. Rile was evidently influenced by the highest possible motives in preparing "The Man of Sorrows," for in his preface we read that "the composer has not attempted to gratify the desire of the music lover alone by making the text subservient to the music, but has rather undertaken to convey to the listener through the music a more thoughtful realization of the pain and suffering which our Lord endured for the redemption of mankind." Music conceived in such a spirit of

sincerity must necessarily have some real merit, and will surely reach the hearts of many people. The demands upon the singers are not great, but it will need a choir of more than average ability to do the work real justice. Any choirmaster looking for a Lenten oratorio of moderate length and thoroughly devotional spirit cannot do better than to give his congregation an opportunity to hear Mr. Rile's "Man of Sorrows."

OFFICIAL ACTS OF THE BISHOPS

POSTULANTS ADMITTED

Dec. 9, 1913—Adelbert M. Kulig, Dr. Joseph D. Pienionzek.

Feb. 6, 1914—John T. Lillard, Jr.

CANDIDATES FOR HOLY ORDERS

Jan. 31—Benjamin J. Rudderow, D. R. Clarke.

CLERGY LICENSED TO OFFICIATE IN THE DIOCESE

Jan. 3—Rev. Warren R. Yeakel.

CLERGY TRANSFERRED

Jan. 31—Rev. H. L. Drew to Diocese of Pittsburgh.

Feb. 6—Rev. John G. Hatton, to Diocese of Newark.

Feb. 11—Rev. John M. Groton, to Diocese of New York.

ANNIVERSARY OF THE GALILEE MISSION

On Saturday, January 30th, and the two following days the Galilee Mission (Eighth and Vine Streets) celebrated its seventeenth anniversary. The noteworthy feature was the crowding of Holy Trinity Church Sunday evening with a congregation of all sorts and conditions of men to listen to the story of what Superintendent the Rev. J. J. D. Hall and his band of devoted helpers have accomplished. The story told by one of the speakers, Frank Knox, who has spent twenty-one years of his life behind prison bars—is one that once heard is never forgotten. His restoration in itself would seem sufficient justification for all Galilee Mission has cost in money or sacrifice of time and energy. The diocese may well be reminded that last year the chapel (which is open every night in the year) was attended by over 72,000. Also that there are now, as the result of the past four years' work, twelve men preparing for the sacred ministry. The present great need is a larger equipment, especially suitable quarters for the workers.

DEVOTIONAL DEPARTMENT

THE REV. HARRY RANSOME, Editor

THE LIFE OF PRAYER

Paper No. 6.—The Comfort of Prayer

Life eternal is not any kind of life prolonged *ad infinitum*, it is the divine life of God in the soul of man. The kingdom of heaven is within us; we could not lift our life by main force of will to Almighty God, so God in Christ came into our feebleness and brought heaven down to us. In the sacrament of Baptism we are brought into living unity with Almighty God through Jesus Christ.

We speak of this unity in Baptism as *new birth*, and this expression brings to our mind the general idea of development according to natural law. We recognize in our spiritual life the same law of development as in the natural life; as the psalmist well expresses it, "They go from strength to strength; each one appeareth unto God in Zion."—Ps. 84 : 7.

As we said in the first paper of this series, God is Life, because God is Love; the love of God is creative. So then the more we respond to the strong energy of divine life within us, the more the spirit of love grows in our souls, developing that strength upon strength which the psalmist speaks of, and which molds us more and more into the likeness of Almighty God. This progress we sometimes speak of as the way of sanctification.

The love of God as it becomes the potent force within us, fosters the habit of referring all things to Him who governs all things. So, unconsciously almost, the spirit of prayer becomes the natural expression of our daily spiritual life.

And it is just at this point we find "that comfort which comforteth us in our affliction," for in the face of little worries

or great anxieties we gain a poise, because we get a perspective not limned after worldly sight, in which Almighty God is ever in the background. Thus it was that St. Peter wrote to his converts: to throw, once for all, the whole burden of their earthly life with its anxieties upon Almighty God, because He careth for them.

The more our Heavenly Father becomes a reality to us, the more our hearts with their burdens are drawn to the Eternal Love in prayer, for we know with the certainty of faith which no man can shatter, that because God is our Father, He careth for us with an intense and watchful affection.

How the sting then is taken out of the anxieties and troubles of life when we rise to the full meaning of divine worship. Oh, the pity, that so many of us nurse our troubles so carefully because we have never grasped all that is contained in the words *a child of God*. Many of us have experienced the dreadful heart-sinking, nerve-destroying, courage-dissipating sense of anxiety. And it is all so unnecessary. Our heavenly Father did not send anxiety into the world; we created that ourselves when we began to nurse our troubles and have sad forebodings of the future, forgetful of the Divine invitation to cast our cares upon Him.

It is true sorrow or suffering may overtake us, or even disaster; it is true we must each of us bear our own cross, the mark of our fellowship with Christ, and yet if we will permit the Father to draw us to Himself by the cords of love our suffering will be robbed of its bitterness, nay, more, it will help us, the easier, to find our way into the compassionate, tender heart of God.

CHURCH OF THE HOLY APOSTLES

The forty-sixth anniversary of the founding of the Episcopal Church of the Holy Apostles, Twenty-first and Christian Streets, was celebrated in the church Sunday evening, January 25th. The rector, Rev. William Theodotus Capers, recently elected to the office of Coadjutor Bishop of the Diocese of West Texas, conducted the services and preached the sermon. The combined choirs of the various chapels under the guidance of the Church of the Holy Apostles augmented the regular choir in the special song service.

The rector developed his sermon from the text, "And thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness." Concluding his sermon, he traced the remarkable growth of the Church since it had its beginning in January, 1868. At that time the Rev. Phillips Brooks, then rector of the Church of the Holy Trinity, and the Rev. Samuel E. Appleton, then rector of the Church of the Mediator, assembled together some of their acquaintances and brought up for consideration the subject of founding a church. Realizing the need for a house of worship in that neighborhood, a fund sufficient to permit the erection of a modest building was raised and a board of vestrymen was elected. During the construction of the church the little congregation worshiped in the lecture-room of the Tabor Presbyterian Church, Eighteenth and Christian Streets, under the guidance of the Rev. Charles D. Cooper. The new church was opened on December 11, 1870. Three years later the Sunday-school building was completed, 37 members acting as the nucleus of the 2,000 children that are at present on the rolls. Not once since the opening of the Sunday-school has a Sunday service been omitted.

In 1887 the Memorial Chapel of the Holy Communion was erected at Twenty-first and Wharton Streets, and five years later the Chapel of St. Simon the Cyrenian was built at Twenty-second and Reed Streets for colored persons. The Chapel of the Mediator was established later on account of the removal of many members of the mother church to West Philadelphia. A further mark of the growth of the parish is the Cooper Battalion Hall, named for the first rector, located on Christian Street, below Twenty-third.

A Comparative Table of Lessons for Sundays--(Continued)

SUNDAYS	PRAYER BOOK TABLE		TABLE OF 1910		TABLE OF 1913	
	MORNING	EVENING	MORNING	EVENING	MORNING	EVENING
AFTER EPIPHANY						
6 First Lesson.....	Isaiah 65, v. 8	Isaiah 66	—	Isaiah 66 to v. 23	Luke 6, v. 12 to 20	Isaiah 66 to v. 24
Second Lesson.....	Mark 6 to v. 30	Gal. 3	—	—	—	—
SEPTUAGESIMA						
First Lesson.....	Jer. 5, v. 10	Jer. 22, v. 13	—	Jer. 14	{ Jer. 18 to v. 18 Amos 5 to v. 25 }	Jer. 22
Second Lesson.....	Matt. 5	Eph. 1	—	—	Luke 6, v. 20	Gal. 5, v. 16 and 6 to v. 11
SEXAGESIMA						
First Lesson.....	Jer. 35	Jer. 36	—	—	{ Proverbs 1 — }	Proverbs 2
Second Lesson.....	Matt. 6	Eph. 2	—	—	Luke 12 to v. 35	I Cor. 4 to v. 21
QUINQUAGESIMA						
First Lesson.....	Lam. 1 to v. 17	Lam. 3 to v. 37	—	—	{ Ezek. 20 to v. 21 Proverbs 11, v. 24 }	Ezek. 20, v. 27 to 45 Proverbs 8
Second Lesson.....	Matt. 7	Eph. 3	—	—	{ II Cor. 8, v. 8 and 9 — }	I Cor. 12, v. 4
IN LENT						
1 First Lesson.....	Jer. 7 to v. 21	Jer. 9 to v. 25	—	—	{ Deut. 30 Luke 7, v. 19 }	—
Second Lesson.....	Matt. 10	Eph. 4	Matt. 10 to v. 40	—	Matt. 8 v. 18	Ecclus. 1, v. 12 and 2 Heb. 2, v. 14 and 3 to v. 15
2 First Lesson.....	Ezek. 14	Dan. 3	—	Dan. 1	{ Dan. 2 to v. 24 Matt. 9, v. 35 and 10 Mark 6, v. 7 to 31 }	Dan. 2, v. 24
Second Lesson.....	Luke 10 to v. 25	Eph. 5, v. 15 and 6 to v. 10	—	—	—	Heb. 6
3 First Lesson.....	Ezek. 18, v. 20	Dan. 5	—	Dan. 3	{ Neh. 1 and 2 to v. 9 Matt. 16, v. 13 Matt. 17 to v. 14 }	Neh. 9 to v. 4 and vv. 6 to 32
Second Lesson.....	Mark 9 to v. 30	Rom. 14	Mark 9, v. 2 to 30	—	—	I Cor. 10, v. 13
4 First Lesson.....	Micah 6	Dan. 6	—	Dan. 5	{ Gen. 18, v. 16 Matt. 18 }	Dan. 4
Second Lesson.....	John 5, v. 24	Phil. 1	John 5, v. 19	—	Luke 10 to v. 25	II Cor. 1 to v. 23
5 First Lesson.....	Zech. 13	Dan. 7 to v. 19	—	Dan. 6	{ Ecclus. 5 John 11 to v. 45 }	Joel 1 and 2 to v. 3 Phil. 3
Second Lesson.....	Luke 21	Phil. 3	Luke 21 to v. 37	Phil. 3 and 4 to v. 2	Mark 10, v. 17 to 32	Romans 7

A Comparative Table of Lessons for Sundays—(Continued)

SUNDAYS	PRAYER BOOK TABLE		TABLE OF 1910		TABLE OF 1913	
	MORNING	EVENING	MORNING	EVENING	MORNING	EVENING
IN LENT						
6						
First Lesson.....	Zech. 9, v. 9	Dan. 9	Isaiah 53	—	{ Zech. 9, v. 9 Ex. 12 to v. 29 }	—
Second Lesson.....	Matt. 26	John 11, v. 47 and 12 to v. 20	—	—	—	{ Luke 19, v. 28 }
EASTER-DAY						
First Lesson.....	Ex. 12 to v. 29*	Ex. 15 to v. 22*	—	—	{ Ex. 14 Isaiah 25 to v. 10 }	—
Second Lesson.....	Matt. 28	Acts 2, v. 22	—	—	—	{ John 20, v. 11 to 24 Acts 2, v. 22 to 33 }
AFTER EASTER						
1						
First Lesson.....	Isaiah 43 to v. 22	Isaiah 48 to v. 20	—	—	{ Num. 9 Luke 24, v. 13 to 49 Col. 1 to v. 21 }	Isaiah 48 to v. 21 II Chr. 30, v. 13 John 20, v. 24 Rom. 6
Second Lesson.....	Acts 1	I Cor. 15 to v. 23	—	—	—	—
2						
First Lesson.....	Hos. 13 to v. 15	Hos. 14	—	—	{ Isaiah 12 John 21 Col. 2, v. 6 to 16 }	Dan. 12 Rev. 5 Col. 3 to v. 18
Second Lesson.....	Acts 3	Col. 1	Acts 3 and 4 to v. 5	—	—	—
3						
First Lesson.....	Joel 3, v. 9	Micah. 3, v. 9 and 4 to v. 8	—	Micah 3, v. 9 and 4 to v. 6	{ Isaiah 26 to v. 14 I Cor. 15 to v. 12 Mark 8, v. 27 and 9 to v. 2 }	Deut. 32 to v. 44 Isaiah 38 to v. 21 I Cor. 15, v. 12 to 29 I Cor. 15, v. 35
Second Lesson.....	Acts 4 to v. 36	Col. 3	Acts 4, v. 5 to 32	Col. 3 and 4 to v. 2	—	—
4						
First Lesson.....	Micah 5	Nahum 1	Micah 5, v. 2	—	{ II Kgs. 4, v. 8 to 38 Mark 16, v. 9 Mark 10, v. 28 to 46 }	Nahum 1, v. 3 Isaiah 60, v. 8 I Thess. 1
Second Lesson.....	Acts 5	I Thess. 3	Acts 5, v. 17	I Thess. 2, v. 13 and 3	—	Rev. 11 to v. 18
5						
First Lesson.....	Zech. 8	Zech. 10	—	—	{ Zech. 8 to v. 23 Isaiah 45, v. 4 }	Zech. 14 to v. 10
Second Lesson.....	Acts 6	I Thess. 4	—	I Thess. 4, v. 13 and 5 to v. 12	{ Acts 1 to v. 15 John 6, v. 22 to 59 }	Rev. 21 I Thess. 4, v. 9 and 5 to v. 14
AFTER ASCENSION						
First Lesson.....	Joel 2, v. 21	Zeph. 3	—	Zeph. 3, v. 8	{ Ezek. 36, v. 25 Acts 1, v. 15 }	Deut. 16, v. 9 to 21
Second Lesson.....	John 17	Heb. 4, v. 14 and 5 to v. 11	—	—	—	Eph. 1, v. 3
WHITSUNDAY						
First Lesson.....	Deut. 5	Isaiah 10, v. 33 and 11	—	—	—	{ Acts 2, v. 12 Rom. 8 }
Second Lesson.....	Heb. 12, v. 14	Acts 19 to v. 11	—	—	—	—
TRINITY						
First Lesson.....	Gen. 1 and 2 to v. 4	Gen. 2, v. 4	—	—	—	Isaiah 6 to v. 8
Second Lesson.....	Matt. 3	I John 5	—	—	John 1 to v. 15	{ Matt. 3 I Peter 1 to v. 17 }

* NOTE—That the Old Testament Lessons appointed for Easter-day (Prayer Book column) may be interchanged, the one for the other, at the discretion of the minister.

A Comparative Table of Lessons for Sundays—(Continued)

SUNDAYS	PRAYER BOOK TABLE		TABLE OF 1910		TABLE OF 1913	
	MORNING	EVENING	MORNING	EVENING	MORNING	EVENING
AFTER TRINITY						
1 First Lesson.....	Gen. 3	Gen. 6	—	—	{ Gen. 2, v. 4 Ex. 1 to v. 15, v. 22 and 2 to v. 11 Jer. 1 }	{ Josh. 1 I Chr. 17 Wisdom 1 }
Second Lesson.....	Acts 8, v. 2	I Tim. 6	Acts 8, v. 2 to 26	I Pet. 5	{ Acts 3 and 4 to v. 5 Matt. 13 to v. 24 }	I Tim. 1 v. 12 and 2 to v. 9
2 First Lesson.....	Gen. 8, v. 20 and 9 to v. 20	Gen. 15 to v. 19	—	—	{ Gen. 3 Ex. 2 v. 11 and 3 to v. 16 Jer. 5 }	{ Josh. 3 II Sam. 11, v. 14 to 18 and vv. 26 and 27, and 12 to v. 24 Wisdom 2 and 3 to v. 10 }
Second Lesson.....	Acts 9 to v. 32	II Tim. 2	—	—	{ Acts 4, v. 5 Matt. 13, v. 24 to 53 }	I Tim. 6
3 First Lesson.....	Gen. 37	Gen. 42	—	—	{ Gen. 4 Ex. 4, v. 27 and 5, and 6 to v. 9 Jer. 17 to v. 15 }	{ Josh. 6 to v. 21 II Sam. 15 Wisdom 4, v. 7 }
Second Lesson.....	Acts 10	II Tim. 3 and 4 to v. 9	Acts 9, v. 32	II Tim. 3	{ Acts 5, v. 12 Matt. 14, v. 15 }	II Tim. 1
4 First Lesson.....	Gen. 43	Gen. 45	—	—	{ Gen. 6 Ex. 9, v. 13 Jer. 31 to v. 15 }	{ Josh. 7 II Sam. 18 Wisdom 6 to v. 22 }
Second Lesson.....	Acts 11	Titus 2 and 3 to v. 10	Acts 11 to v. 19	Philemon	{ Acts 6 and 7 to v. 22 Matt. 18 to v. 21 }	II Tim. 2
5 First Lesson.....	Gen. 49	Gen. 50	Gen. 49 to v. 29	—	{ Gen. 7 and 8 to v. 6 Ex. 10 Jer. 33, v. 14 }	{ Josh. 23 I Chr. 29, v. 23, and II Chr. 1 to v. 14 Wisdom 7, v. 24 and 8 to v. 10 }
Second Lesson.....	Acts 14	Heb. 10	Acts 14, v. 8	Heb. 10, v. 19	{ Acts 7, v. 22 Matt. 19, v. 27 and 20 to v. 17 }	II Tim. 3, v. 10 and 4 to v. 19
6 First Lesson.....	Ex. 3	Ex. 5, v. 5 and 6 to v. 9	—	—	{ Gen. 8, v. 6 and 9 to v. 20 Ex. 12 to v. 43 Jer. 34, v. 8 }	{ Josh. 24 I Kgs. 5 and 6 to v. 14 Wisdom 8, v. 17 and 9 }
Second Lesson.....	Acts 15 to v. 31	Heb. 11	Acts 15 to v. 32	Rom. 5	{ Acts 8 Matt. 21, v. 23 }	Philemon
7 First Lesson.....	Ex. 9, v. 13	Ex. 10, v. 21 and 11	—	Ex. 11	{ Gen. 11, v. 31 and 12 to v. 10 Ex. 13, v. 17 and 14 Ezek. 2 and 3 to v. 15 }	{ Judg. 2 I Kgs. 8 to v. 54 Ecclus. 1 to v. 28 }
Second Lesson.....	Acts 17	Heb. 12	Acts 17, v. 16	Heb. 12 to v. 16	{ Acts 9 to v. 31 Matt. 23 }	{ Heb. 6, v. 11 and 7 }
8 First Lesson.....	Ex. 14	Ex. 17	Ex. 14, v. 5	—	{ Gen. 13 Ex. 16 to v. 36 Ezek. 8 }	{ Judg. 4 I Kgs. 11, v. 41 and 12 to v. 21 Ecclus. 2 }
Second Lesson.....	Acts 20, v. 7	Heb. 13	Acts 20, v. 13	Heb. 13 to v. 22	{ Acts 10 Matt. 25 }	{ Heb. 10, v. 16 }
9 First Lesson.....	Num. 16 to v. 41	Num. 22	Num. 17 and 18 to v. 8	Num. 22 to v. 36	{ Gen. 15 to v. 19 Ex. 17 to v. 15 Ezek. 13 to v. 17 }	{ Judg. 5 I Kgs. 16, v. 29 and 17 Ecclus. 3 to v. 23 }
Second Lesson.....	Acts 24	James 1	—	—	{ Acts 11, v. 19 and 12 to v. 12 Mark 7 to v. 24 }	{ Heb. 11 }

A Comparative Table of Lessons for Sundays—(Continued)

SUNDAYS	PRAYER BOOK TABLE		TABLE OF 1910		TABLE OF 1913	
	MORNING	EVENING	MORNING	EVENING	MORNING	EVENING
AFTER TRINITY						
10 First Lesson.....	Num. 23 and 24 to v. 2	Num. 24	—	Num. 24, v. 2	{ Gen. 18 Ex. 18 Ezek. 14 Acts 13 to v. 40 Mark 9, v. 30 }	{ Judg. 6 to v. 33 I Kgs. 18 Ecclus. 18 to v. 15 Heb. 12 }
Second Lesson.....	Acts 26	James 2	—	—	—	—
11 First Lesson.....	Deut. 4 to v. 25	Deut. 4, v. 23 to 41	Deut. 4 to v. 21	—	{ Gen. 19 to v. 4 and v. 12 to 30 Ex. 19 to v. 9 and v. 16 to end Ezek. 34 to v. 17 Acts 13, v. 43 and 14 Mark 10 to v. 28 }	{ Judg. 6, v. 33 and 7 to v. 24 I Kgs. 19 Ecclus. 42, v. 17 and 43 Heb. 13 }
Second Lesson.....	Matt. 18	James 3	Matt. 18 to v. 21	—	—	—
12 First Lesson.....	Deut. 6	Deut. 7	—	Deut. 8	{ Gen. 24 Ex. 20 to v. 25 Ezek. 36, v. 22 Acts 15 to v. 32 Mark 12, v. 13 }	{ Judg. 13 II Kgs. 2 to v. 16 Ecclus. 44 to v. 16 James 1 }
Second Lesson.....	Matt. 19, v. 27 and 20 to v. 17	James 4	—	—	—	—
13 First Lesson.....	Deut. 9, v. 9	Deut. 32 to v. 44	Deut. 9 to v. 20	Deut. 10, v. 17 and 11 to v. 10	{ Gen. 27 to v. 41 Ex. 32 to v. 21 Ezek. 37 to v. 15 Acts 15 v. 35 and 16 Luke 6, v. 12 to 37 }	{ Judg. 16, v. 2 II Kgs. 5 Ecclus. 51 James 2 }
Second Lesson.....	Matt. 23	James 5	—	—	—	—
14 First Lesson.....	Deut. 33	Deut. 34	Deut. 32 to v. 44	Deut. 33	{ Gen. 27, v. 41 and 28 Ex. 34 to v. 11 and v. 27 to end Ezek. 47 to v. 13 Acts 17 Luke 10, v. 38 and 11 to v. 14 }	{ I Sam. 1 II Kgs. 6 to v. 24 Baruch 3 James 3 }
Second Lesson.....	Matt. 25	I Peter 1	Matt. 25, v. 31	—	—	—
15 First Lesson.....	Josh. 23	Josh. 24	—	Josh. 24 to v. 29	{ Gen. 29 to v. 21 Ex. 35 to v. 30 Hos. 5, v. 15 and 6 Acts 18 to v. 24 Luke 12 to v. 35 }	{ I Sam. 2 to v. 22 II Kgs. 9 to v. 29 Job 1 and 2 to v. 11 James 4 }
Second Lesson.....	Mark 4	I Peter 2	Mark 4, v. 21	—	—	—
16 First Lesson.....	Judg. 4	Judg. 5	Judg. 5	Ruth 1	{ Gen. 32 to v. 31 Ex. 40, v. 17 Hos. 10, v. 12 and 11 Acts 18, v. 24 and 19 to v. 21 Luke 12, v. 35 }	{ I Sam. 3 II Kgs. 11 Job 38 to v. 37 James 5 }
Second Lesson.....	Mark 13	I Peter 3	—	—	—	—
17 First Lesson.....	I Sam. 12	I Sam. 17	—	I Sam. 17, v. 20	{ Gen. 37 Deut. 1, v. 19 Amos 2, v. 6 and 3 to v. 9 Acts 19, v. 21 Luke 13 }	{ I Sam. 4 to v. 19 II Kgs. 13 Proverbs 4 I Peter 1, v. 17 and 2 to v. 11 }
Second Lesson.....	Luke 13	I Peter 4	Luke 13 to v. 23	Eph. 6, v. 10	—	—
18 First Lesson.....	I Chr. 17	II Sam. 12 to v. 24	I Chr. 17 to v. 16	—	{ Gen. 39, v. 20 and 40 Num. 16 to v. 41 Amos 5, v. 4 to 25 Acts 20 }	{ I Sam. 6 to v. 17 II Kgs. 17 to v. 24 Proverbs 12, v. 10 I Peter 4 }
Second Lesson.....	Luke 15	I Peter 5	—	I Tim. 6	—	—

A Comparative Table of Lessons for Sundays—(Continued)

SUNDAYS	PRAYER BOOK TABLE		TABLE OF 1910		TABLE OF 1913	
	MORNING	EVENING	MORNING	EVENING	MORNING	EVENING
AFTER TRINITY						
19 First Lesson.....	I Kgs. 3 to v. 16	II Chr. 6	—	II Chr. 6 to v. 22	{ Gen. 41 to v. 44 Num. 17 and 18 to v. 8 Amos 9 Acts 21 to v. 27 }	I Sam. 8 II Kgs. 18 to v. 26 Proverbs 17 to v. 18
Second Lesson.....	Luke 19 to v. 28	II Peter 1	—	—	—	—
20 First Lesson.....	I Kgs. 17	I Kgs. 18	—	I Kgs. 18, v. 17	{ Gen. 41, v. 53 and 42 Deut. 2 to v. 10, vv. 19 and 24 and 3 to v. 4 Obadiah Acts 21, v. 27 and 22 to v. 25 John 3 }	I Sam. 9, v. 15 and 10 to v. 10 II Kgs. 18, v. 28 and 19 to v. 8 Proverbs 22 to v. 17
Second Lesson.....	John 3 to v. 23	II Peter 2	John 3 to v. 22	II Peter 2 to v. 20	—	II Peter 2
21 First Lesson.....	I Kgs. 19	II Kgs. 5	—	—	{ Gen. 43 Num. 22 Jonah 3 and 4 }	I Sam. 12 II Kgs. 19, v. 8 Proverbs 27
Second Lesson.....	John 7	II Peter 3	John 7, v. 14 and 8 to v. 2	—	{ Acts 22, v. 25 and 23 John 7 }	—
22 First Lesson.....	II Kgs. 19	II Chr. 36	II Kgs. 19, v. 8	II Chr. 36, v. 9	{ Gen. 44 Num. 23 and 24 to v. 2 Micah 3, v. 9 and 4 Acts 24 John 8, v. 12 }	I Sam. 15 II Kgs. 22 and 23 to v. 4 Proverbs 31, v. 10
Second Lesson.....	John 8 to v. 48	I John 1	John 8, v. 12 to 37	I John 1 and 2 to v. 7	—	—
23 First Lesson.....	Proverbs 1	Proverbs 2	Proverbs 1, v. 20	—	{ Gen. 45 and 46 to v. 8 Num. 24, v. 2 Micah 7 Acts 25 }	I Sam. 17 to v. 54 II Chr. 34, v. 33 and 35 Eccles. 1, v. 12 and 2 to v. 12
Second Lesson.....	John 9	I John 2	—	I John 2, v. 7	—	—
24 First Lesson.....	Proverbs 3	Proverbs 8	Proverbs 3 to v. 27	—	{ Gen. 46, v. 29 and 47 to v. 13 Deut. 31 to v. 27 Habakkuk 2 to v. 15 Acts 26 John 10 }	I Sam. 16 Jer. 26 Eccles. 5 I John 5
Second Lesson.....	John 10 to v. 31	I John 3	—	—	—	—
25 First Lesson.....	Proverbs 9	Proverbs 11	Job 5	Proverbs 11 to v. 31	{ Gen. 49 Deut. 33 Zeph. 1, v. 14 and 2 to v. 4 Acts 27 John 14 }	I Sam. 28, v. 3 II Chr. 36 to v. 22 Eccles. 6, v. 7 and 7 to v. 11 II John
Second Lesson.....	John 11 to v. 47	I John 4	John 11 to v. 46	—	—	—
26 First Lesson.....	Proverbs 15	Proverbs 16	Job 28	Proverbs 31, v. 10	{ Gen. 50 Deut. 34 Haggai 1 and 2 to v. 10 Acts 28 John 15 }	I Chr. 10 and 11 to v. 10 Ezra 1 to v. 9 and 3 to v. 12 Eccles. 8 and 9 to v. 3 III John
Second Lesson.....	John 15	II John	John 15 to v. 17	—	—	—
NEXT BEFORE ADVENT						
First Lesson.....	Mal. 3 and 4	Eccles. 11 and 12	—	—	{ Rev. 20, v. 11, and 21 to v. 8 }	—
Second Lesson.....	John 16	Jude	—	—	—	Mark 13

THE LIQUOR PROBLEM

By

THE REV. F. C. HARTSHORNE

When the Prohibition movement first started in this country a good many years ago it was very largely based upon the conviction that to use intoxicating liquors in any form or degree was a sin, and therefore the sale of them should be stopped, and laws to that effect should be enacted, whether they were likely to be enforced or not. The great majority of the people never shared this conviction as to the sinfulness of any and all use of intoxicating drinks, and for that reason the movement made comparatively little headway, and of recent years was almost lost sight of. But, as everyone knows, new life and vigor has lately come into the movement for the suppression of liquor selling, and men and organizations who never paid any attention to the old Prohibition theories are giving the present movement their enthusiastic support. It is true that scientific investigations have within the last few months removed the last vestige of a reason for supposing that alcohol is ever beneficial to the human system, and the same investigations have given us every reason for believing that it is always injurious, the extent of the injury of course depending upon the extent to which it is used. But the present sentiment against the traffic in intoxicating liquors has not been aroused so much by the general realization that the use of alcohol is personally injurious as it has by the general conviction that the traffic in intoxicating liquors, *which is the exploitation of the human appetite for such things*, is responsible for an immense amount of moral and economic evil. The liquor traffic has become to many a moral evil because they have become convinced that it is an economic evil. Close studies of the causes of crime, insanity, imbecility and poverty, and of industrial accidents and inefficiency have convinced multitudes of our most thoughtful and efficient men in all walks of life, that as a cause of all these evils alcohol is so much more important than all other possible causes that there can be no hope for improvement until we solve to some extent the problem of the traffic in intoxicating drinks.

The first result of the discovery of the fact that alcohol is the enemy of mental effectiveness and reliability, and of manual efficiency, has been that men entrusted

with great responsibilities have first reduced or abandoned the use of alcohol themselves, and then have set to work to weed out from the corporations or organizations they control all men who drink, whether when on duty or off duty. Not so long ago when business men met for important conferences over a dinner, champagne and other wines were consumed in large quantities. Today, when the "Captains of Industry" meet to confer, little or nothing in the way of wine is present, because they know well that they need all the brains they have to keep out of jail! The progressive and ambitious men throughout the land have come to the conclusion that liquor drinking does not pay. The next step that such men take is to see that no man that uses alcohol in any form remains in the employ of the corporations they control, for they realize that the risk of loss from the employment of such men in manufacturing establishments and in the conduct of transportation is not only great, but certain, and one large railroad company keeps a large number of detectives engaged watching the employees when off duty, because one man coming to work unfitted by the alcohol in his system to perform his duties, may cause an accident which would subject the company to enormous loss. In some of the western states, if a bank clerk or other similar trusted employee is found to have joined some of the fraternal organizations in which drinking in the club rooms is a prominent feature he is at once discharged. Unquestionably the man who drinks, even though it be in moderation and only when off duty, is going to find more and more doors of opportunity and occupation closed to him.

What then? While the stand taken by large employers will undoubtedly be an additional incentive to total abstinence on the part of many, will the managers of all industries be able to secure enough men of all kinds who are not addicted to the use of alcohol, if, in the communities in which such men live, and on their path from work to home, there are innumerable saloons, owned and operated by men whose livelihood depends upon getting other men to drink and keep on drinking? And even if they were able to obtain enough abstemious workmen, what is to become of the men who become more or less wedded to a habit which makes it impossible for them to secure employment? We have now arrived at the point

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which many thoughtful people throughout the land have reached, the conclusion that to permit a traffic which always diminishes, and often totally destroys efficiency and usefulness is an economic blunder, and that the liquor business is a clog on the economic development of the country. To merely stop employing those whom the traffic has rendered unfit, and do nothing to remove that which causes unfitness would be stupid. Thus the problem of the sale of liquor is as squarely up to those who have the social and industrial welfare of the nation at heart as it has long been up to those who concern themselves with the moral interests of the race.

As a rule, the clergy and people of the Church have taken little interest and less part in "temperance" movements so far as those movements aimed to do something with the liquor traffic itself. This has doubtless been due to our lack of sympathy with the convictions held by those who began the Prohibition movement, and to our feeling that most attempts at prohibition in the past have been failures. The clergy, and all who have taken any part in charity and social welfare work have long realized that there would be much less for them to do in the cities, and almost nothing to be done in the way of relief in the country and towns, if it were not for liquor; but they have grown accustomed to thinking that these things must needs be. But two considerations give us great reason for hoping that they do not have to be. The first of these is the fact already pointed out, that our foremost men of affairs are beginning to realize that the problem of the liquor traffic is one that must be grappled with and solved; and the second consideration is that it appears to be the fact, no matter how unscrupulously or adroitly the defenders of the traffic may endeavor to disprove it, that where the experiment of making the sale of liquor unlawful has been made with sufficient earnestness, and for a sufficient length of time, the results have been all that one should expect, and even more than one would have expected. Not to speak of Kansas, which today presents some of the most remarkable conditions of any State in the Union, it will be re-called that the last number of THE CHURCH NEWS contained a brief account of a visit to Coatesville by the writer and one of his wardens, for the purpose of ascertaining the truth

(Continued on Page 31)

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(Continued from Page 29)

concerning reports that had been published in regard to the great moral and financial improvement that had taken place there since the closing of the saloons. That any such improvement has taken place has been vigorously denied in certain pamphlets published in the interests of the liquor dealers of Chester County, but as these publications are put forth by a paid "publicity agent," and as the writer is in a position to know from personal investigation that they contain unblushing misstatements of fact, no importance need be attached to them. What did impress the writer was the fact that Coatesville's experience without Licensed Saloons proves that if the saloon is removed only a mile or so from the ordinary haunts of the average workingman, and from his daily path to and from his work, in at least nine cases out of ten he will *not go any distance to get drink*, he will not even have it shipped to him by express, and this is true even of those who have been more or less regular drinkers when the saloons were open. The majority of men who drink to excess realize the harm their weakness does themselves and their families, and really want to do what is right. Under the old conditions such men were continually being invited by friends to step in to some saloon and "have one," which usually resulted in their having a dozen or more, as they "treated," and were treated, and in their spending all their money, and probably being arrested. Since the closing of the saloons the great majority of former drinkers in Coatesville either get home with their wages, or use the money to buy supplies and comforts for their families, or to pay rent, or to add to their account in the savings bank. That they do this is shown beyond possibility of disapproval by the statements of the merchants, by the testimony of those who have observed the improved conditions in the homes, by those who collect rent, and sell coal, and by the fact that deposits in the banks have increased not only in amount but largely in number. What the workingmen themselves think of their experience during the last year was shown very dramatically by the spectacle of about one thousand of them going to West Chester at their own expense and taking part in a No-License parade in that town, as the writer saw with his own eyes. The marchers of the Coatesville brigade in that

parade was a man who had for many years signed license applications.

When one speaks of these things to the average man and finds how reluctant he is to believe that anything can be accomplished by shutting up saloons one is reminded of the words of the prophet, "Behold, ye people, and look, and wonder marvelously, for one is working a work in your days which ye will not believe, though it be told you." One is constantly met with the platitude, "Prohibition does not prohibit." Of course it does not, at least completely. Neither does any law on the statute books absolutely prevent the doing of the things it prohibits. We prohibit murder under penalty of death, and yet that law failed to prohibit thirty-five murders last year in Fayette County alone, thirty-one of which, in the estimation of the coroner, were due to drink. All that any law can do is to *reduce* crime, and if, by ceasing to license men to sell liquor in various counties of our State we can reduce the amount of liquor used, we shall have accomplished a great deal. And we shall have accomplished something in which the Church should have the greatest possible interest, for the saloon does more to undo all that the Church tries to do for the young than any other existing institution. It is high time for our clergy and people to abandon the attitude of aloofness which we have almost without exception maintained towards all movements against the liquor traffic as at present conducted, and join with other Christians in what bids fair to become a modern crusade against the greatest moral and economic evil in Caucasian civilization. As treasurer of a local No-License committee the writer had had an opportunity of seeing a large number of pledges for the support of the work given by persons present at several public meetings. These pledges were mostly of very small amounts made by persons of humble means, and were all the more significant for that reason. There were pledges from those who for years and years have been taking part in what must have appeared an almost hopeless fight, but which they evidently felt could not be hopeless because it was for the right. And, best of all, there were pledges from young boys and girls who, like their brothers and sisters in the Children's Crusades so many centuries ago, felt the thrill of a call to work for God and country.

(Continued on Page 33)

ALL who want to know What the Catholic Religion really stands for, on what Authority it rests, and why and how it develops saintliness of character, should subscribe to *The American Catholic*, and read an important series of twelve articles by *The Rev. Louis T. Scofield* on "*The Catholic Religion*," commencing in the January number. *The American Catholic*, \$1.00 a year. Address 118 South Broadway, Los Angeles, Cal. Personal checks accepted, payable to *The American Catholic*.

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(Continued from Page 31)

The truth about the Liquor Traffic is that it has outlived its day, it has overstayed its time, and civilization is getting ready to slough it off. It is a painful process, just as it always is when a living body is endeavoring to cast out some foreign and poisonous substance that has gotten in it. The Past, with its disgraced and murdered dead belonged to Liquor; and so, to a great extent does the Present, with its innumerable victims of alcohol in asylums for the imbecile and the insane, and its blighted careers, its ruined homes. Not yet has the grip of the Liquor Power over our Legislature been loosened, or its influence over some of our courts been perceptibly diminished. When Christ went over to Gadara He transformed two dangerous maniacs into reasonable and useful citizens, but as it cost two thousand pigs the business men of Gadara came out and were "taken with a great fear" lest they should suffer further property losses if Christ worked further reforms of that nature, and so they requested Him to depart out of their country! It is about the same today. The opposition to any and all efforts to free mankind from the curse of alcohol comes from three sources, but springs from the same motive; from the huge vested interest in the liquor traffic, from those who are making or hope to make great gain in it, and from those who selfishly insist upon their right to have an opportunity to purchase liquor whenever and wherever they want to regardless of what the existence of those opportunities may mean to weaker brethren and to the community. We cannot think that Christ would go to Gadara and do harm



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there, and so we are forced to conclude that in His estimation the country was better for having two of its citizens freed from the demons that possessed them, even if it did cost two thousand pigs. The owners of the pigs, of course, did not think so. Neither do those who have any interest in the maintenance of the liquor traffic approve of its abolition. But, however desperate their resistance, the struggle can only end one way, and if anything is certain as to the future it is that it will not belong to alcohol, or to those who profit by the traffic in it. The only question is, How much part in the work of emancipation will the Church take?

CHURCH OF ST. JOHN THE EVANGELIST

A triumph against the policy of closing the doors of churches in old sections of the city because of neighborhood changes was scored on St. Paul's Day, when the Church of St. John the Evangelist, Third and Reed Streets, celebrated its sixty-seventh anniversary with all-day services and a reunion of present and former communicants. The large morning congregation was addressed by Walter J. McHenry, a brother of the rector, and superintendent of the Sunday-school. In the afternoon a Sunday-school rally was held, at which each class in the school contributed \$10 to the running expenses of the church. Rev. Stewart P. Keeling, rector of St. Peter's Church, Germantown, preached the evening sermon. Women of the church served meals between the services for those coming long distances for the celebration.

Churchmen of Philadelphia have watched with a great deal of interest the activity on the part of St. John's Church, which is one of the oldest in South Philadelphia, and flourished in the days when that section of the city was not crowded with the foreign element as it is today. It has been largely through the interest taken by Bishop Rhinelander in this parish that the church building was rescued from the auctioneer's hammer and the congregation saved from dissolution. What has been done there is a testimonial to the faith of Mr. McHenry that church doors need not be closed simply because of the apparent removal of all Christian families to other neighborhoods.

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Less than two years ago the Church of St. John the Evangelist was practically dead. The Sunday-school was closed because it had no students. The church had no existing list of communicants and only a half-dozen of the old parishioners held together and there were no mid-week services.

At this time, when Bishop Rhinelander was pressed to close the doors of the church and offer the property for sale, he sought the services of Mr. McHenry, who volunteered to take charge of the parish. On Trinity Sunday, June 2, 1912, at his first service there were seven persons in the congregation. Today the church has 196 communicants and the Sunday-school numbers more than 300. There is also a waiting confirmation class, numbering 40.

Mr. McHenry says that one of the most noticeable things about the regeneration of the parish is the large percentage of men that have identified themselves with the church work. He said: "You cannot equal the enthusiasm of the men and women of downtown. They have shown that they are in earnest, and when they do go into a thing they are not afraid to spend money. They have already paid \$600 on a \$3,300 mortgage and have raised a considerable sum toward the purchase of a new organ. Aside from this, they have paid all the diocesan assessments of the church, which is now becoming a powerful influence in Southeast Philadelphia and the community generally.

READING CIRCLES FOR THE CLERGY

A conference of "the Reading Circles for the Clergy," was held at the Church House on Monday, February 9th. A discussion on the Book of the Acts of the Apostles was opened and led by Professor A. D. Heffern, and was very instructive and interesting. The conference selected for the next subject of united study the book entitled "Foundations" and the answer to it entitled "Some Loose Stones" (see Leaflet 57). The next conference, which will discuss this topic, will be held late in June, and will be announced in THE CHURCH NEWS.

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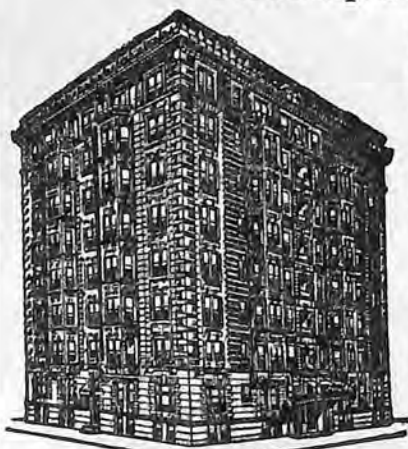
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in all portions of the cityWills and Legal Documents of
all descriptions carefully prepared

S. W. Corner 9th and Walnut Streets

Excellent Investment List Mortgages Negotiated

EDOUARD D. KRUSE CO.**Quality Candies**Only Stores { 4903 BALTIMORE AVENUE
100 SOUTH 11th STREET
40 SOUTH 52d STREET**Good Coal**is Our Best Reference
Need We Say More?**J. W. Mathers & Sons**

YARDS

S. W. Cor. 10th and Washington Avenue
52nd below Baltimore Avenue**R. R. Bringham & Co.**38 North Eleventh Street
Philadelphia

Both Phones

Robert Shoemaker & Co.

Importers and Wholesale Druggists

Manufacturers of
PHARMACEUTICAL PREPARATIONS
DRUG MILLERS

IMPORTERS OF LUCCA CREAM OLIVE OIL

N. E. Corner 4th and Race Streets

ESTABLISHED 1837 PHILADELPHIA

HARRISON C. REA CO.**Contractors and
Builders**

1027 Wood Street, Philadelphia

**High Healthy
Attractive****HILLCREST
LAWNS**

(Oakmont Station)

**High-School Suburb
of Haverford
Township****SWEET QUANT
HOMELIKE
OVER 100 ACRES****J. R. CONNELL**

Owner

829 Land Title Building

John Barber MASTER
CRAFTSMAN
AND ARTISAN IN**ECCLESIASTICAL WOODWORK**Maker of *Choir Stalls*, Cathedral, St. John the
Divine, New York. *Rood Screens* in the follow-
ing: St. Luke's Church, Germantown; St.
Thomas' Church, Whitemarsh; Church of the
Good Shepherd, Rosemont; Church St. Asaph,
Bala. *Pulpit*, Holy Trinity Church, Philadel-
phia. *Chapel Furniture and Organ Case*, St.
Mark's Church, Philadelphia.

218-20 Chancellor St. Philadelphia, Pa.

**45 Years Making Glasses**Your oculist knows the Borsch way
is the right way

PROMPT AND ACCURATE SERVICE

J. L. BORSCH & CO.

Opticians

1324 WALNUT STREET

Inventors of the Kryptok Bifocal

Bartlett Tours Company

Agents for

All Steamship Lines

Directors of Attractive

Escorted Foreign Tours

and

CRUISES

BOOKINGS FOR EUROPE

FOREIGN HOTEL AND
RAILROAD INFORMATION**BARTLETT TOURS COMPANY**

"Travel Free from Care"

200 South Thirteenth Street, Philadelphia

LONGACRE & EWING**Insurance**

FIRE, MARINE, LIFE, CASUALTY

558 BULLITT BLDG., PHILADELPHIA

READING BOSTON PITTSBURGH WILKES-BARRE

ESTABLISHED 1837

E. W. Clark & Co.

Bankers

321 Chestnut Street, Philadelphia

Investment Securities a Specialty

A GENERAL BANKING BUSINESS TRANSACTED

INTEREST ALLOWED ON DEPOSITS

Members of the Philadelphia and New York Stock Exchanges
Connected by private wire with New York, Baltimore and Boston

WM. A. READ & Co.

Members of the Philadelphia, New
York, Chicago and Boston
Stock Exchanges

Investment Bonds

204-209 MORRIS BUILDING
Philadelphia

Boston New York London Chicago

LEARN TO SAVE

ONE DOLLAR

will open an account with

The Western Saving Fund Society of Philadelphia

Tenth and Walnut Streets

(Incorporated February 8, 1847)

Interest, $3\frac{65}{100}$ Per Cent.

Banking by Mail is a feature of this Society

Booklet on request

Assets Deposits
Over \$36,000,000.00 Over \$33,000,000.00
Open Accounts, Over 62,000

REPORT OF THE CONDITION OF

The Bank of North America

(NATIONAL BANK)

PHILADELPHIA, August 9th, 1913.

RESOURCES

Loans and Discounts, - - - - -	\$12,361,457.92
Due from Banks and Bankers, - - - - -	1,834,089.30
Clearing House Exchanges, - - - - -	358,109.52
Cash and Reserve, - - - - -	3,002,169.39
Total, - - - - -	<u>\$17,555,826.13</u>

LIABILITIES

Capital - - - - -	\$1,000,000.00
Surplus and Undivided Profits, - - - - -	2,780,591.73
Circulation, - - - - -	496,700.00
Deposits, - - - - -	13,278,534.40
Total, - - - - -	<u>\$17,555,826.13</u>

S. D. JORDAN, Cashier.

Accounts of Banks, Bankers, Corporations, Firms and
Individuals Solicited.

JOSEPH T. KINSLEY
President and General Manager

W. H. YONKER
Secretary and Treasurer

Pennsylvania Taximeter Cab Company

INCORPORATED

BELLEVUE-STRATFORD SERVICE
TAXICABS AND PACKARD TOURING CARS

Best Equipment



Exclusive
Service



Luxurious
Appointments



Courteous
and
Careful Drivers



At Your Call Day or Night



Limousines and
Landaulette Cars
for
Opera and Theatre
Parties



Touring Cars
for
Sightseeing Trips

Bell, Locust 28-73

TELEPHONES

Keystone, Race 9-69

New Modern Bellevue-Stratford Garage

For the Storage and Care of Permanent and Transient Cars

Also, Sales Department equipped with a Full Line of Accessories

Chauffeurs operating the cars of this company are all under bond

1401-03-05-07 LOCUST STREET, PHILADELPHIA

A Trust Company, as Attorney-in-fact or Fiscal Agent, to collect and disburse income,

**ADJUST STATE, INCOME
AND OTHER TAXES**

handle real estate, suggest investments, hold and generally safeguard real or personal property, relieves the individual of the care and detail which the ownership of such property involves.

**The Philadelphia Trust
Safe Deposit and Insurance
Company**

Acts in all Trust Capacities

Main Office, 415 CHESTNUT STREET
Broad Street Office, 1415 Chestnut Street

CAPITAL \$1,000,000.00 SURPLUS \$1,250,000.00

**The Commonwealth
Title Insurance and Trust Co.**

**Chestnut and Twelfth Streets
PHILADELPHIA**

PAYS INTEREST ON DAILY BALANCES

INSURES TITLES TO REAL ESTATE

RENTS SAFE DEPOSIT BOXES \$3 TO \$100

TAKES ENTIRE CHARGE OF REAL ESTATE

ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN AND TRUSTEE
WILLS RECEIPTED FOR AND KEPT WITHOUT CHARGE

WE INVITE YOUR BUSINESS

DIMNER BEEBER, President JAMES V. ELLISON, Treasurer

Keystone Telephone Company

FIRST MORTGAGE

5% Gold Bonds

DUE 1935

**Principal Well Secured
Earnings Twice Bond Interest
Constant Growth in Business
Free of Penna. State Tax and**

the company now agrees to pay the interest
without deduction for the 1% normal income tax

PRICE TO YIELD ABOUT

5.73%

COMPLETE DESCRIPTIVE CIRCULAR ON REQUEST

HARPER & TURNER

Members Philadelphia Stock Exchange

INVESTMENT BANKERS

OFFICES 1001-1012

**STOCK EXCHANGE BUILDING
PHILADELPHIA**